THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

ON THE DEATH OF GOODRICH, INFANT SON OF REV. E. G. SMITH.

The mother wept her first-born, for its little soul, like other tones, had been dissipated in the atmosphere of life. Death had breathed upon its butterfly being, and it rose from the world's tempestuous storms into the ever-peaceful ether—from the flowers of earth to the flowers of paradise.

From the German of Jean Paul Richter.

Dream of my bosom! to its darkness stealing,
Why didst thou come with such sweet prophecy?
To wander o'er the heart's ungather'd feeling,
And wake my love to smile on it—and die?

When Autumn winds are breathing round our dwelling,
And sweeps the last leaf from the forest tree,
Oh, how does memory, in our bosoms swelling,
Bring back the death-hour that hath gather'd thee.

What couldst thou win from earth, thou gentle spirit,
That thy pure essence with its dust combined?
Joy! that an unfledged soul could not inherit,
A loftier breathing of omniscient mind?

Pain pass'd thy brow and closed thine eye when dying,
Played with thy heart, and flutter'd on thy breath,
Dimm'd the last smile that flicker'd 'neath its sighing,
What couldst thou win, my boy, from life but death?

The cloud hath taught me, as its drop descending
To earth shall filter through each rocky vein,
With darker elements its nature blending,
To flash a jewel when it's sought again.

Life's trial o'er—my beautiful! from earth
And from the grave's deep mine thy soul hath risen,
And immortality from mortal birth
Has linked it to the spirit gems of heaven.

S. W. C.

From Ridley's Life of Ridley.

THE THIRTY-NINE ARTICLES.

The great dissensions and diversity of opinions that broke loose in this reign rendered it very expedient that provision should be made to reduce people to some uniformity. To restrain or punish *private judgment* was not consistent with the principles of the Reformation, which, rejecting the authority of the Church when not founded on Scripture, had fixed the Scriptures and first four general councils as the rule of faith. This opened a door to wild interpretations, which whim, ignorance, art, malice, and obstinacy broached and maintained, till great disorder and confusion was the consequence. In remedy of this, they were the more strict in obliging to an outward conformity with the established order of religion, and to punish *public preachers and maintainers* of opinions contrary to the liturgies and homilies of the Church of England. Therefore, in answer to the Lady Mary, who had told the king that her soul was God's, and that she would not change her faith, nor dissemble her opinions with contrary doings, it was said that his majesty constrained not her faith, but willed her not as a king to reign, but as a subject to obey, lest her example might breed too much inconvenience. This became the more necessary, not only from some new-fangled interpretations of our own people, but chiefly from an obstinate adherence to old errors, the licentiousness of mad German enthusiasts, and some designing emissaries from Rome, who crowded in among the German exiles on purpose to distract the Church. These have been already mentioned as bringing letters of credence to Bishop Gardiner, and another bishop, supposed to be Boner; and perhaps on a like errand came over one Warham a priest, who having been out of the realm eighteen years, returned, as the council books mention, in manner disguised and suspected of matters of importance, wherefore he had been committed to the Tower the 16th of May foregoing. One difficulty lay in the way, which was the emigrants from Germany, who fled hither to avoid persecution; who, agreeing in substance with us, but under a different outward discipline, were to be protected and encouraged: but under their wing crept multitudes of frantic enthusiasts and lurking Papists, personating new sectaries. For sifting of these in the June of last year, Austin Friars was given to the Germans and other foreigners for their Church, under the superintendency of John a Lasco the Polander, 'for avoiding all sects of Anabaptists and such like,' as King Edward sets it down in his Journal. These were indulged to use their own rites and ceremonies, and an injunction was given to all bishops, judges, and officers, not to molest them for their non-compliance with the order of religion established here. So that every stranger, who was not protected by John a Lasco, became amenable to the English governors. Wherefore we find that on the 7th of April this year, George Van Paris, a Dutchman, and as a stranger comprehended under a Lasco's superintendency, denying Christ to be true God, and for that opinion publicly maintained excommunicated by the congregation of his countrymen, as King Edward remarks, was, after long disputation, condemned to the fire. Joan of Kent and this Van Paris were all who suffered death on the account of religion in this reign. One denying the humanity, the other the divinity of Christ. But Papistical errors, though obstinately and maliciously persisted in; and wild opinions, though they knew many were industriously invented on purpose to disturb the tranquillity of the Church, were punished only with fine or restraint, more easy or more strait, according to the guilt of the offender, so long as they did not contradict the articles of the creed common to all Christians. Nor did they proceed to the execution of the statutes still in force against these, till they had with great patience and charity used every gentle method to instruct and reclaim them.

But for the better concord and agreement in religion, about May this year, the king and his privy council ordered the archbishop [Cranmer] to frame a book of articles of religion for the preserving and maintaining peace and unity of doctrine in this Church. Of these articles Mr. Strype says, 'The archbishop was the penner, or at least the great director, with the assistance, as is very probable, of Bishop Ridley.' They were not finished till the next year, when they were agreed to in convocation, and were in number forty-two, agreeing in general with our present articles, confirmed under Queen Elizabeth.

The fourth and fifth are but one in King Edward's book, and the four last in his were omitted by the Convocation in 1562, which were 'against those who asserted that the resurrection was only moral, with respect to the soul, and that there would be none of the body;—against those who believed that the soul slept or died till the resurrection of the body; against the Millenaries, against the Origenists, who taught that all men after a limited time of punishment should be finally saved. Which brings the number to Thirty-nine. But after that of *free will*, King Edward's divines added one of *grace*, teaching that man's will was not free to good till the grace of Christ made it so, and consequently when made so, that there was no necessary determination of the will either to good or evil. Our article of *good works* was not in theirs. King Edward's divines also framed two articles which are not in Queen Elizabeth's book; one defines the blasphemy of the Holy Ghost to be a wilful persecuting in a hostile manner the truth of God's word manifestly made known to them; the other, which follows that 'Of obtaining eternal salvation only by the name of Christ,' asserts, nevertheless, the obligation on all Christians to observe the moral law, and censures those enthusiasts who revile the Scriptures, and brag of the Spirit suggesting to them the doctrines which they preach, though contrary to the Scriptures. Queen Elizabeth's divines added two more, which are not found in King Edward's articles: one, Of the wicked which eat not the body of Christ in the use of the Lord's supper;' and the other, 'Of both kinds.'

Many of these articles treat of points much controverted at that time, such as free will, grace, justification, good works, predestination, which even still continue to disturb the Church; and the meaning of these articles which were intended as a remedy has been challenged on both sides. As it happened in the Council of Trent, with respect to two of these points, grace and predestination; when the Dominicans and Franciscans, under their generals Soto and Vega, after having agreed to the decree, wrote each of them commentaries, in which they claimed the authority of the council in support of contrary doctrines. But if we trace this controversy to its rise, so far as it respects the Reformation, and collate the articles with the homilies and the Pia et Catholica Institutio, we cannot be at a loss to know the compilers' meaning at the time of which we speak.

The trade and merchandise of the merits of Popish good works drove the Lutherans upon insisting on faith in opposition to such works: which the Antinomians absurdly carried much further, excluding the obligation of the moral law; against whom Luther wrote, and recovered their leader Islebius Agricola from his error; to avoid this extreme, the Anabaptists revived the Pelagian heresy by preaching up the natural powers of free-will; and thence run into another dangerous extreme of confidence in their own sufficiency, teaching that they might deserve heaven by their own righteousness: shocked at this opinion, some of the Gospellers, as they were called, not able to reconcile free-will with grace, totally denied the former, and resolved the whole process of man's salvation or reprobation into the absolute decrees of God.

The compilers of our articles had experienced the ill consequences of these several errors, and endeavored to guard against them all; expressing themselves with the Lutherans, that we are justified by faith only; but then refer themselves for their meaning to the homily of justification. No homily occurs under that title; but there are nine sermons, three of salvation, three of faith, and three of good works, all which together compose and make a treatise on justification, all which I apprehend are referred to for explaining the sense of the Church in this article. These sermons are full against the merit of Popish good works, 'which sects and religions (say they, meaning the Papists,) had so many hypocritical and feigned works in their state of religion, as they arrogantly named it, that their lamps, as they said, ran always over, able to satisfy not only for their own sins, but also for all other benefactors, brothers, and sisters of religion, as most ungodily and craftily they had persuaded the multitude of ignorant people: keeping in divers places as it were marts or markets of merits, being full of their holy relics, images, shrines, and works of overflowing abundance, ready to be sold.' They likewise deny the value of those specious works, apparently good, but done without faith, in opposition to the Anabaptists; grounding on St. Austin and St. Chrysostom, 'Good deeds be not measured by the facts themselves, and so discerned from vices, but by the ends and intents for the which they were done. If a heathen man clothe the naked, feed the hungry, and do such other like works; yet because he doeth them not in faith, for the honor and love of God, they be but dead, vain, and fruitless works to him. They which glister and shine in good works without faith in God, be like dead men, which have good and spacious tombs, and yet it availeth them nothing.' At the same time they declare as much against the value or efficacy of the Antinomians' inoperative faith, and the Gospellers' fond persuasion of being in God's favor without good works. 'A man may soon deceive himself, and think in his own fancy, that he by faith knoweth God, loveth him, feareth him, and belongeth to him, when in very deed he doeth nothing less. For the trial of all these things is a very godly and Christian life. He that feeleth his heart set to seek God's honor, and studieth to know the will and commandments of God, and to frame himself thereunto, and leadeth not his life after the desire of his own flesh to serve the devil by sin, but setteth his mind to serve God for his own sake, also to love all his neighbors, whether they be friends or adversaries, doing good to every man as opportunity serveth, and willingly hurting no man: such a man may well rejoice in God, perceiving by the trade of his life, that he unfeignedly hath the right knowledge of God, a lively faith, a steadfast hope, a true and unfeigned love and fear of God.'

The Pia et Catholica Institutio, or Erudition of a Christian man, as published in 1543 and 1544, delivers the same doctrine with the same guards, levelling against Free-willers and Fatalists, by whatever names they might be distinguished; directing their preachers to keep betwixt those extremes. The free-will which they admit to be in man even after the fall, they describe in this manner: free, by the powers left in corrupted nature, to choose evil; and, by grace intervening, free to choose good.—The works done by this liberty of corrupt nature, before grace given, are evil; for they proceed from carnal sense or the wisdom of the world, what the article calls φρονημα σαρκος, which the apostle says 'is not subject to the law of God,' neither indeed can be, Rom. viii. 7; and springing from 'a mind and conscience defiled, are not pure,' Titus i. 15. Not denying their moral fitness or beauty, or even their reward, at least a temporal one: but denying their value to *justify* or entitle the performers to the gospel promises. The principle that restores our full freedom is the grace of God, soliciting the will to do good; but as it only restores liberty, it cannot necessitate us: so that after grace received, we may either comply with its solicitations by a rational assent of the mind and by obedience, or we may reject them. Justification is considered as the effect of three several causes, the mercy of God, the satisfaction of Christ, and man's faith and repentance, by which he voluntarily accepts the mercy and applies to himself the satisfaction. And it has three degrees or states, beginning, progressive, and perfect. Our free-will in concurrence with grace produces two sorts of good works, acts of *penitence* and acts of *righteousness*. Of the first kind are assent to the gospel revelation, with sure faith believing God's righteous judgment and severity against sinners, his mercy through Christ to them that repent, sorrow and compunction of heart for their past offences, restitution and satisfaction for injuries done to others, earnest and fervent prayers for acceptance, with serious resolution of future amendment. These are required before or in order to our *first* justification, which is sealed and confirmed to us in the sacrament of baptism; to adults, after these works of penitence testified to the Church; and to infants, on the faith of their sponsors. But this *first* justification is the free gift of God, although in adults these *works of penitence* are required to precede; for these works could not have been produced without preventing grace setting the will free to make choice of them, and assisting in their production. Good works, after this justification, called *works of righteousness*, are required of us to confirm and increase this justification; which are persisting in our good resolutions, and producing the fruit of them, that 'denying ungodliness and worldly lusts, we may live soberly, righteously, and godly in this present world.' Titus ii. 12. All those good works done 'in charity from a pure heart and good conscience, and faith unfeigned.' 1 Tim. i. 5. In the production of which we must not be remiss, but use great diligence in them, otherwise we shall forfeit the grace received, cancel our former justification, and relapse into the servitude of sin. Such relapsers may be again restored by penitence, a hearty conviction of their guilty, unfeigned shame and sorrow for it, a confidence of pardon for Christ's merits, with full purpose of amendment. Thus justified, whether by baptism, or penitence after relapse, we must proceed and improve in the works of righteousness above described; and although these may be rendered imperfect through human frailty, and we may daily fall into sins of infirmity and surprise, yet if we consent not to deadly sin, we shall not forfeit the grace of God, or fall from justification; but may notwithstanding receive greater measures of grace, proceed to further degrees of good works, and increase our justification. This is the progressive state of it. These works of righteousness, although imperfect, God will graciously accept in his last judgment, through the imputed merit of Christ, as a discharge of the law, and as a title to the reward of eternal life, which is our complete or perfect justification. Yet have we nothing to glory in, on the account of these good works, as if they were our own, and deserved of themselves the reward. It is grace through Christ that discharges our original obligation to punishment; it is grace that restores the freedom of the will to choose good; it is grace assisting that enables us to perform good works; it is grace that supplies the defects of our best works; it is grace that bestows an over-proportioned reward. It is therefore needless for us to busy ourselves about God's secret and inscrutable decrees of predestination and election. The Scriptures and our consciences will acquaint us with all that it concerns us to know. What the Scriptures plainly teach us we are to believe: these teach us in several places to distrust ourselves, and to guard carefully against the infirmity of nature, and its proneness to sin; not to depend on absolute and irrespective decrees in our favor, for we can have no other assurance of our election than by the spiritual motions in our hearts, inflaming them with a love of heavenly things, and exerting themselves in good works. He who to-day *standeth* cannot be assured that he will continue to do so, but must 'take heed lest he fall.' 1 Cor. x. It is our *diligence*, not our confidence, that will 'make our calling and election sure.'—2 Pet. i. 9, 10. Other evidence of our being in the number of the predestinated, neither the Scriptures nor the fathers of the Church mention; but such as, from the due use of the means of grace, feel within themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their minds to high and heavenly things, such may on good grounds receive unspeakable comfort from the consideration of predestination and their election in Christ. But others, who find not these signs of grace in their souls, are hurt by the doctrine of God's decrees; for either they believe themselves *reprobated*, and then they despair, and remit all attempts to recover themselves as fruitless; or they believe themselves elect in spite of their sins, and so think it needless to produce good works; being thus thrust either into desperation, or into wretchedness of most unclean living.

I thought it necessary to ascertain the sense of our articles in these points, or I should have left the view of our Reformation very defective or obscure. And this sense of our Church, Dr. Redman (who was in great esteem among the Papists, and who had strenuously opposed the doctrine of justification by faith only, lest people should grow negligent to perform good works,) acknowledged to be the truth on his death-bed, which happened in November following: convinced by Scripture, as Fox relates his confession, that 'our best works, even the works of grace, were too worthless to deserve eternal life,' and repented that he had so much strove against the doctrine of justification by faith only; for, 'provided faith was taught to signify a true, a lively, and a faith resting in Christ, and embracing him, it is a true, godly, sweet, and comfortable doctrine; provided also that it be so taught, that the people take no occasion of carnal liberty thereby.' This judgment was exactly with our articles and homilies, which yet Dr. Redman, from the wild conclusions of some Solisidians and Antinomians, from his strong prejudices in favor of Popery, and close connection with Tonstal and others of that persuasion, labored to oppose. But on the day of his death he fully declared against transubstantiation and for justification by faith only, as above explained. And it may not be improper to observe, that this declaration was made presently after he had been in conference with the Bishop of London, who charitably went to visit him on that occasion.

From the Family and Sunday School Visiter.

ST. PAUL'S COLLEGE.

The Bishop of the Diocese of New York, having been invited by the rector of this most excellent institution to assume the duties of visiter, made his first visitation, accompanied by several of the clergy of the city and vicinity, on Tuesday, June 11, the Festival of St. Barnabas. At the commencement of the exercises divine service was celebrated in the chapel; the Rev. John B. Kerfoot, the chaplain of the institution, offering the prayers, and the Rev. L. Van Bokkelen reading the lessons. The ante-communion service was read by the bishop, who also preached an admirable sermon, from Prov. xv. 34, "Righteousness exalteth a nation, but sin is a reproach to any people." In the introduction to his sermon the bishop happily alluded to the relation which he sustained to the college.

"Having received from the rector of this college a request to act, in my diocesan capacity, as visiter of the institution, it has afforded me much satisfaction to manifest, by accepting the appointment, my deep interest in the college, my confidence in the enterprising individual to whom the Church is indebted for it, and the high gratification with which I look forward to its favorable bearing on the interests of the Church with which it is connected, and thus of the blessed Gospel with which that Church is identified; and consequently of human welfare individually, and in every social relation.

"In complying with the farther request of the principal, that the present first occasion of official visitation should be accompanied with a discourse, I have thought that the comprehensive subject introduced by the text, would be especially seasonable; and furnish profitable reflections to the preacher, the respected brethren with whom he has the honor of being united in the duties of the visitation, and the instructers and students of the college."

After an extended and able discussion of his subject, the bishop, in the conclusion of his sermon, made the following beautiful application of it to the occasion on which we were assembled.

"I cannot close without special notice of the peculiarly favorable bearing of institutions founded on the principles which characterize this college, on the promotion of that righteousness which exalteth a nation. Those principles are truly those of the Gospel. They regard the intellectual man as never rightly severed from the moral and the spiritual. All the properties and powers of each should be brought to contribute to true piety, in all its meliorating influence on individual and social character and welfare. The want of this principle is the source of much of the lamentably prevalent deficiency of social and civil virtue. The intellect can never be truly exalted without virtue, nor virtue pure and truly efficient without piety. Connect these scriptural principles with the equally scriptural one, that the Church is the divinely-appointed means of maintaining and diffusing true piety, and we have the great characteristic feature of St. Paul's College.

"In this, its truly Christian character, may it ever richly enjoy the blessings of God's providence and grace! May its principal and his teachers be led by these in the happy ways furnished by the delightful consciousness of doing good! May these reward all the friends who contribute in any way to its interests!—And may these, my young brethren, the students, sustain, direct, and bless you in your studies; that ye may be truly a righteous seed consecrating to your God and Saviour the best powers and affections of your nature; and that finally ye may find your reward in that region of pure intellect, where the saved thro' Christ see no longer, as now, through a glass darkly, but face to face; and know no longer, as now, in part, but even also as they are known."

The chapel services were exceedingly interesting and striking. The responses were audibly and properly made—all the pupils being provided with books and uniting in the service. The choir is composed of the students; and with the fine organ, admirably played, the music—as true church music—is seldom surpassed. It is impossible to attend divine service in this neat and beautiful chapel, surrounded by so many youths, all offering their prayers and praises to the God of heaven, without deep feeling, nor without at once perceiving the very great influence which the daily morning and evening devotions must have upon the moral characters of those whose privilege it is to unite in them.

The afternoon of Tuesday was spent in the examination of the first class in the preparatory department in the Greek Testament, and of the junior class of the college, in Greek, Mathematics, Moral Philosophy, and Christian Antiquities, and of the Freshman in Horace.

On Wednesday morning and afternoon the other classes were examined,—in the classics, history, geography, and French. Several pieces of music of a high character were also performed, and in a masterly manner, under the direction of the teacher of that branch.

The examination in the various departments was highly creditable, and evinced the ability and faithfulness of the professors and instructers, and the industry and application of the students. Of the classical examination—conducted by Mr. J. G. Barton and the Rev. Mr. Kerfoot—we find it difficult to speak. It was so far above any thing of the kind to which we have been accustomed, and displayed such an intimate acquaintance with the niceties of the languages, and at the same time such a just appreciation of the meaning of the authors, that no language which we could use, without being suspected of hyperbole, would convey any idea of the impression made upon the minds of the visiters. Passages taken at random from the Medea of Euripides, Homer, Demosthenes, Horace, &c., were translated accurately, neatly, and often beautifully, analyzed, and parsed. Portions were also recited memoriter in the original; suddenly the professor would call for the remainder of the passage in English—then as suddenly go back to the original; and the student would, without hesitation, fulfil the required task. Nothing but the most thorough training and very great diligence could have effected such results. One of the most distinguished scholars of this country, on a visit to the institution, having been present at one of Professor Barton's recitations in Greek, inquired, on leaving the room, where he was educated, and on being told that he had received no other instruction in the classics but what he had obtained in the school of which he was now one of the teachers, he emphatically declared, that that one fact was enough to prove the very high character of its scholarship. And it is a fact which ought to be known, that, with the exception of three of the elder professors, all the professors and tutors in the academical departments have received their education under Dr. Muhlenberg. If then they are qualified for their situations—as they most unquestionably are—the credit should be given to the institution in which they have been trained. Most of them, we believe, received their first instruction in Greek and Latin from the Rev. Dr. Seabury, then associated with Dr. Muhlenberg in the Flushing Institute.

We have spoken thus at length upon this subject, because we feel that St. Paul's College and school is not, in some respects, as extensively known to the Church as it should be.—The reverend principal has pursued the even tenor of his way of usefulness and benevolence so modestly and unpretendingly for the last twelve years, that but few know what he has done—and of those few but a small proportion have hitherto had a just idea of the nature of the course of studies pursued—and of the high standard of scholarship which he has set up for his pupils, and to which he has attained.—The institution has enjoyed a high reputation for the care and attention bestowed upon the moral and religious culture of the youths.—This it fully deserves. But it should also rank with the first schools and colleges in the land for the extent of its classical, mathematical, and other courses, and for the *thoroughness* of the instruction given in them all.

Every attention is given in the institution to the health and comfort of the students. While moral and intellectual culture is thus attended to, physical education is not forgotten. The boys have ample room for their various sports; and are engaged during the season in cultivating gardens of their own, if so disposed. The elder youths enjoy the pleasurable exercise of rowing. It was a most beautiful sight, on Tuesday evening, just at sunset, to look out on the broad and beautiful river, and see the barges tastefully decorated, and manned with their young crews full of life and spirit—now sailing hither and thither—now engaged in an earnest trial of speed—and now receiving the visiters on board, that they too might share in their pleasure.

We rejoice, as Churchmen and as Christians, that we have such an institution in our midst—an institution in which religion and learning go hand in hand—where our youth are trained up in the ways of the Gospel and of the Church, and at the same time are fitted for every department of life—and do most earnestly pray that it may be properly appreciated and effectually sustained. The Church and the country are under great obligations to Dr. Muhlenberg for his long-continued and arduous services in the cause of Christian education;—and it is high time that these should be acknowledged and discharged.

We trust that it will not be long before the stone building, one story of which has been carried up, will be completed. It is very important that this should be speedily done. The buildings now occupied are every way comfortable and commodious for the present; but an edifice of a substantial character, with ample room for the various departments of the college, is necessary for its permanent establishment and continued prosperity. Thus far the principal has gone on single-handed, freely consecrating to the work his time, his efforts, and his means—not seeking worldly gain, but the good of the Church and the country. He has purchased the farm on the Point, (one hundred and seventy acres,) and has been at great expense in erecting suitable buildings. Such exertions should be known, and receive the cordial sympathy and co-operation of all who love the religion of Christ and its institution, and desire the welfare of their fellow-men.

The exercises closed on Wednesday afternoon, with a brief examination in the French language, and with a happily conceived and well executed colloquy among several of the boys, showing the superlative folly of certain modern notions of improvement, independence, and insubordination.

From the British Magazine.

ON INTERCOURSE BETWEEN THE CHURCH OF ENGLAND AND THE CHURCHES IN THE EAST.

Having in my former paper pointed out some errors which it appears highly important to avoid, I may perhaps be permitted now to suggest some rules in accordance with primitive maxims, by which our probable intercourse with eastern churches may be so conducted as to prepare the way for the restoration of complete intercommunion between ourselves and them, and their ultimate purification.

First, then, it appears desirable that, for the future, no religious mission, nor any permanent residence of a clergyman of our Church should be undertaken without the explicit sanction of the bishop and metropolitan to whom he is subject.

2dly, That every clergyman so sent abroad should carry letters credential from his own bishop and metropolitan, specifying the objects of his mission or residence, and requesting the sanction of the metropolitan and bishop of whatever province or diocese he may enter.

3dly, That steps should be taken for the purpose of placing the English congregations abroad in communion with the bishops in whose territories they are locally situated, still on the understanding that they shall use the English liturgy, and be under bishops of the English Church.

4thly, That any clergyman who ministers to the English residents should, with consent of their bishops, open his communion to their clergy, desire their assistance in baptisms and the like in his own absence, and in every thing endeavor to make it appear that they are members and ministers of our Catholic Church.

5thly, That where a clergyman is sent merely to collect information, and to establish friendly relations between ourselves and them, he should offer himself to their communion, be ready to minister in their churches and according to their rites, so far as he innocently can, and perform no act of the sacred ministry without their concurrence.

6thly, That if he should be sent with a view to a permanent residence, in order to assist them and promote their welfare, he should likewise, with the consent and advice of his own original superiors, place himself frankly and entirely under the metropolitan and bishop of the place in which he has fixed his abode, make himself, if permitted, one of his clergy, identify himself as much as possible with them, adopt their habits and customs so far as he lawfully can, and wait for and discreetly avail himself of those opportunities of enlightening and preparing their minds which divine Providence will be sure sooner or later to open to him.

Lastly, That if it should be his lot to witness a desire on the part of any of the members of those churches for the removal of errors and abuses, whilst he thankfully cherishes such a desire, he should not only not lend himself to the accomplishment of such a reformation, but restrain and hold back the eagerness of others, until it can be done in all main respects after the pattern of the English Reformation, that is, by the common authority of the chief pastors of the Church, with the concurrence of the civil power where it is Christian, after the model of primitive usage, and in that safe and gradual manner which shall carry all hearts along with it.

By proceeding in this spirit we may hope, by the blessing of the great Head of the Church, gradually to restore the complete union and communion which formerly subsisted between the various branches of the Catholic Church, and to promote we know not what blessed ends of the all-pervading Spirit in the purification of them all; whilst, if we act merely according to our own judgment, without reference to primitive maxims, we, or those who come after us, may have to deplore that we have deepened existing jealousies, or sown the seeds of schisms and divisions of which none may see the termination.

These are cautions and rules suggested by meditation upon primitive usage and the actual condition of the eastern Churches as well as our own; but it is impossible to apply them now for the first time to our intercourse with them, the more especially as a missionary society, composed of bishops, clergy, and laymen of our Church,—I mean the *Church Missionary Society*,—has long had a mission in the Mediterranean. But as a new mission is now commencing its operations under the auspices of a society more closely connected with the Church *as a body*, and more perfectly representing it; and as the history of the former mission will be found to illustrate what has been already said, both by a formal recognition of some of these principles and by acting in contravention of some, I think it will be useful to enter into a short review of its proceedings. We shall thus be enabled to gain practical light from the exertions of a body of men whose zeal, piety, activity, and disinterestedness, no one acquainted with them will be disposed to call in question, however he may be constrained to differ from them, whether in principle or in detail.

In the year 1815, this society appointed an English clergyman, named Jowett, as their agent in the Mediterranean; and I think that it must be frankly confessed that, considering the wide ground they embraced, and that they had not the advantage of being under the patronage of the highest Church authorities, their plans were judicious, their agent admirably qualified for his post, and the spirit of their instructions to him highly commendable in the main. In particular, it is impossible to read Mr. Jowett's earlier communications with the society without being struck with the excellent temper and sound judgment they exhibit. We shall have occasion to refer to them hereafter.

His attention was directed to three classes of persons; the eastern Christians, the Mahometans, and the Jews. His objects with regard to the former were to take all opportunities of establishing friendly relations with them, to learn their language, to obtain the education of youth, to circulate the Scriptures, and to procure and distribute religious tracts suited to promote practical piety amongst them.

He first went to Malta; but finding that he could not obtain a good modern Greek master there, he proceeded to Corfu. From thence he returned to Malta; and was there engaged with Dr. Naudi, another agent of the Church Missionary Society, in the preparation of tracts, and versions of the Scriptures. In the beginning of 1818, he was joined by Mr. Connor, another clergyman, whom he left behind and made a voyage to Smyrna, where he came into communication with Mr. Williamson, the British chaplain at Smyrna, who was pursuing much the same plans as himself, independently of any society. On this journey he was received in the most friendly manner by various Greek bishops, and particularly by the bishop of Smyrna. On his return he visited Harvali (Cydoniæ) and Scio, then the principal seats of Greek literature; and it is worth remarking, that he found regular lectures of divinity and ecclesiastical history given there. But the whole of these establishments were broken up in the war of Greek independence, and desolated by the Turks. He returned to Malta; and towards the end of the year proceeded by Smyrna to Alexandria, where he opened a friendly communication with the Coptic patriarch, visited the Coptic Churches in Upper Egypt, and, by the assistance of Pearce, the Abyssinian traveller, took the first steps towards Abyssinian versions of the Scriptures. Meanwhile, the Syrian Roman Catholic Archbishop of Jerusalem had visited England, where the Church Missionary Society had given him a very friendly reception, and entered heartily into his views for the enlightenment of his people, Mr. Jowett's associate, Mr. Connor, had likewise visited Constantinople, where he hoped to procure the co-operation of the various heads of the eastern churches, and learn modern Greek. He afterwards visited Rhodes, Cyprus, Crete, and the Holy Land, circulating the Scriptures, and being received in the most hospitable manner by the archbishops and bishops of the Greek, Armenian, Syrian, and Latin Churches; whilst he was in those parts there arrived two agents of the American

Board of Missions, supported by all the American Calvinistic communities.

Mr. Jowett was in Malta again in November 1819. Next year he made a voyage to Alexandria, to bring home an Amharic (Abyssinian) version of the Scriptures, made by M. Asselin, the French consul.

Mr. Jowett having returned to Malta, and Mr. Connor to Constantinople, the two appear to have devoted themselves chiefly to the idea of circulating the Scriptures in the eastern churches, and accordingly Mr. Connor betook himself to a revision of a version into modern Greek, executed by Hilarian, a Greek abbot.—And from the Bible Society's reports we learn that in 1820, the Greek patriarchs of Constantinople and Jerusalem, and the Armenian patriarch resident at Constantinople, were actively supporting the Scriptures. To this was joined tracts, chiefly compiled from the writings of the early fathers, which the American missionaries assisted in disseminating, visiting the schools very actively for this purpose.

In the year 1823, Mr. Jowett undertook a voyage to Syria, and visited Palestine. On this occasion he united himself in the most intimate manner with the American dissenting missionary, Mr. Fisk, being accompanied by him every where, and taking part with him in joint religious services, both public and private. Here we find the first symptoms of opposition on the part of the Roman Christians to the circulation of the Scriptures. It was, however, only passive; and he was in general received by them as a traveller with every mark of hospitality.

Towards the end of the year 1824, the Church Missionary Society sent out another agent, the Rev. John Hartley. In 1826, he travelled through Greece and Asia Minor, received in the most cordial manner by the Greek bishops and clergy, preaching occasionally in the churches, and with caution even holding discussions with them on the differences between them and ourselves. In his instance we meet with strong opposition on the part of the Roman bishops and clergy to the circulation of the Scriptures, and a jealousy of the Turkish emperor of the intercourse of the Greek Christians with Europeans, exhibited in an order issued by him to the patriarch of Constantinople. Mr. Hartley first began the habit of attempting to influence Greek laymen both by private conversation and by lectures for their benefit; and here we first meet with opposition on the part of Greek bishops to intercourse with English clergymen. He likewise associated with American missionaries; set up for a time a public modern Greek service at Smyrna, and showed a tendency to dissuade pious Greeks from communicating in their own Church, on the ground of its idolatrous worship of pictures.

In 1825, the Church Missionary press came into full operation. We now no longer hear of Tracts from the Fathers, but Milner's Church History, Baxter's Call, the Dairyman's Daughter, the Life and Death of the Rev. Pliny Fisk, (the American missionary,) Hale's Rules, and Original Stories, Dialogues, Meditations, Discourses, &c.

In 1826, we find a body of Germans in the employ of the Church Missionary Society, with a M. Gobat, a Genevese, proceeding by way of Syria to Egypt. Whilst in Syria they frequently met with the American missionaries for the purpose of consultation and prayer; and they inform us that Arabs, Greeks, and Roman Catholics were excommunicated if they happened to speak with the missionaries or to visit them. Two of these, M. Gobat and M. Kughler, were destined for the Abyssinian mission. They employed themselves in Egypt in distributing Bibles and tracts, and in establishing and superintending schools.

[*To be continued.*]

COMMUNICATIONS.

For the Churchman.

TRINITY CHURCH.

The demolition of Trinity Church has awakened many pleasing reminiscences, and called forth a variety of plans in regard to the future. All seem to concur in the desire to behold a new edifice, whose architecture shall not be only ornamental, but shall also be in unison with the various associations connected with its history and circumstances. Were it not so, the altered condition of the lower part of the city is such, that a church much smaller than that which is now in ruins might suffice for the regular worshippers; nay, it is quite probable that in a very few years the other Episcopal churches in the vicinity might alone supply the demand for pews. But the unanimous feeling of the community at large, (including those who are not Episcopalians,) requires that a church shall be built on the same spot, and that it be of ample dimensions. It seems to me, therefore, that to meet this feeling, and to carry out the design of the original donors of an estate which has now become of such immense value, it is an incumbent duty to provide spiritual sustenance for all classes of men—a temple where the poor (together with the rich) shall have the Gospel preached to them—to furnish a church whose ministrations shall be afforded to all who are willing to enter its walls. With this view I would suggest that a large proportion of the building to be erected, say both the side aisles and galleries, should be entirely free to all who choose to avail themselves of the privilege; the body pews might be assigned to such proprietors as occupied pews in the old building, a class I imagine not very numerous. The mere renters of pews have of course no permanent claims, and proprietors whose families did not occupy their pews might be compensated on fair terms for their rights. The object proposed is not merely to provide church accommodation for those whose means will not allow them to rent pews, but also for a very large number of individuals who have a transient residence in the boarding-houses and hotels, which now abound in this part of the city, for the numerous strangers constantly arriving from Europe and elsewhere, and for the many young men who are living here remote from the family circle. While this sacred spot would continue to be hallowed as the gate by which thousands shall be brought to know and obey "the truth as it is in Jesus," the Episcopal Church would thus prominently stand forth to the observation, and conciliate the regard of multitudes thronging this great city. Should the plan I have proposed be adopted *in principle*, it may be carried out with such details as may obviate all seeming difficulties in its execution. For my part, I know of no greater impulse to devotional feeling than when rich and poor assemble together to render homage to Him in whose presence all human distinctions are lost sight of. When churches are built by private subscription it may be necessary to reserve the sale or rental of all the pews in order to reimburse the cost, especially where, as in New York, it is so great. But the corporation of Trinity Church is enabled to act independently, and to consider simply in what mode the greatest benefit can be conferred. May its members be guided by the Holy Spirit so to act as shall most effectually cause "religion and piety to be established among us for all generations."

A Layman of New York.

THE CHURCHMAN.

SATURDAY, AUGUST 17, 1839.

THE HINDRANCES TO MINISTERIAL SUCCESS.

An Address delivered at the Commencement in the General Theological Seminary of the Protestant Episcopal Church in the United States, held in St. Peter's Church, New-York, on Friday, June 28, 1839. By the Right Rev. Samuel A. McCoskry, D. D., Bishop of the Protestant Episcopal Church in Michigan. New York: Swords, Stanford & Co.

We have ventured, we trust without disrespect to Bishop McCoskry, to ascribe the glaring incongruity of his Address with the prevailing habits of piety in our Church, to its reserve in regard to the doctrine of Universal Redemption. We propose to suggest another cause, but wish first to open the way for its development in connexion with the former.

The Church, as we have seen, most certainly teaches us to believe in the redemption of all mankind, and we suppose it to be equally certain, that she does not teach us to believe in the *final* salvation of all who are redeemed. This belief, viz. that as many as are redeemed will be finally saved, is the necessary consequence of regarding the sufferings of Christ as a rigid satisfaction to divine justice, a theory, which is espoused alike by Calvinists and Universalists, but which is nowhere countenanced by the Church, nor, so far as we know, by any of her approved divines.

Now if all mankind (and consequently every individual) are redeemed, then redemption confers benefits which are common to all men; which are absolutely and unconditionally bestowed; and towards the attainment of which we need do and can do nothing. In the case of infants and of all those who have never transcended the limits of original sin by actual transgression, we may humbly trust that redemption will prove effectual to final salvation.—With all those, however, who arrive to years of accountability the case is different: their salvation is manifestly by the word of God suspended on faith and repentance; and by refusing to embrace the Gospel they may frustrate the gracious design of God in their redemption, and insure to themselves, by their own folly or crime, the just award of everlasting perdition.

It becomes then of the last importance to ascertain the nature of those blessings which Christ has procured for all mankind by their redemption, as well as the extent of the limits within which final salvation is possible.

As a help to a clear view of the subject we offer the following extract from Norris' Sermons, vol. iv. pp. 90-93.

"All those places of Scripture which speak of our being *reconciled* to God by Christ, of our being *healed* by his stripes, of our being *redeemed* and *justified* by his blood, and of having through it *forgiveness* of sins and the like, must and ought to be understood not of *actual remission* (as they seem to sound, and as they are taken by some) but of a *remissibility* or *state* of pardon. In which sense we are also to understand that article of our creed concerning *forgiveness of sins*. Wherein we profess to believe, not that sin is already pardoned by the death of Christ, (for I know not what foundation we have for such a belief) but that he has by the merit of his cross, opened a way for pardon and reconciliation, made them possible and attainable by repentance. So that sin is said to be pardoned in as much as 'tis made *pardonable* by the merit and satisfaction of Christ, which is all the reconciliation that on his part is wrought for us.

"But what, is there then a twofold reconciliation, one on Christ's part, and another on ours? Yes, and 'tis for want of distinguishing these, or at least due attention to this distinction that all the error and confusion in this matter has been occasioned. There is certainly a twofold reconciliation, or, if you will, a twofold degree of it. The first is previous to our repentance, and indeed wholly preventive of any thing we can do; the second follows it, and is grounded upon it. That which is previous to repentance consists in a bare remissibility of sin, that which follows it consists in the full and actual remission of it. The first of these is wholly absolute and inconditionate, (there being nothing required of us to make sin pardonable to us,) the second is suspended upon conditions, till the performance of which, sin, though pardonable, is not, however, actually pardoned. In the first of these we are wholly *passive* and *unconcerned*, it being all over the pure work of our Redeemer, in the second we are active, and must come in for a part. Which makes me call one of these a reconciliation on Christ's part, and the other a reconciliation on ours. Nor is this distinction without foundation in Scripture, wherein there is express mention of each part of it. That of St. Paul to the Romans, 'God commendeth his love towards us in that while we were yet sinners Christ died for us, much more then being justified by his blood we shall be saved from wrath through him,' Rom. v. 8, 9, is quoted by a learned person to this purpose, who will have the former clause to refer to the first degree of reconciliation, and the latter to the second.—But I think he is utterly mistaken. For 'tis plain that the expression of *being justified by his blood*, being immediately opposed to that state of enmity we were in, antecedently to the mediation of Christ, can reach no farther than to the next degree above it, and consequently can only signify the first and general reconciliation, that state of remissibility into which we were all put by the blood of Christ, which is also upon other grounds shown to be the sense of the place by the learned Doctor Hammond in his annotations upon it. But I am not concerned for the loss of this place, since there are two others so full and express to the purpose that there will be no miss of its service. The first is that remarkable one of St. Paul to the Corinthians, 'All things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God.' 2 Cor. v. 18, 19, 20. Here is a plain account of a double reconciliation, one on God's part, that he was reconciling the world to himself in Christ, and the other on our part, in that we are entreated to be reconciled to God. Which must needs be a reconciliation distinct from the former, because it is made the subject of persuasion and entreaty, and consequently supposed to be matter of contingency and uncertainty, neither of which can be applied to our reconciliation as wrought by Christ. So again St. John speaks of the first reconciliation, that on Christ's part, when he says, 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only, but for the sins of the whole world.' 1 John ii. 2. The universality of which character shows it plainly to be meant of the first reconciliation resulting immediately from the death and satisfaction of Christ. The second he respects when he says in another place, that, 'If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin.' 1 John, i. 7. The *conditionality* of which shows it as truly to be meant of the second reconciliation, as the other part by its universality is necessarily referred to the first. From the mouth therefore of these two witnesses, St. Paul and St. John, (not to summon in any more) I think here is sufficient evidence to conclude for a twofold reconciliation, one on Christ's part, and another on ours; and moreover, that that on Christ's part does not consist in actual pardon or justification, but only in laying the ground and foundation of it, in procuring for us not the possession of it, but the capacity and possibility, which is then reduced to act, and made complete, when we put the conditions upon which it is suspended, when we comply with those terms upon which it was purchased by his *blood*, and is offered to us in his *Gospel*. And in this I think I have given a just and clear account of the extent of Christ's satisfaction, and shown in what sense, and how far God may be said to be reconciled to us, or pleased with us in his Son; that beloved Son in whom he declares himself well pleased, or thoroughly pacified, to the greatest degree of satisfaction and acquiescence."

It is possible that some readers (though we really see no occasion for such squeamishness) may object to this view, that it represents man as *active* and as performing *conditions*. Not to obtrude on such readers the trite answer, that the part of man in this case is not and is never supposed to be *meritorious*, we ask them to ponder the language of an older divine, a contemporary of Hooker, who lays down the same distinction, but represents man as *passive* under the second reconciliation, thus leaving no ground for the charge, that the whole work of salvation is not ascribed to God. Having quoted 2 Cor. v. 18, 19, Dr. Jackson (vol. iii. p. 267, folio edition of his works,) adds, "*This* reconciliation, *qua Deus nos sibi reconciliavit*, was wrought by Christ whilst he went about on earth doing good, and by his sufferings on the cross, &c. The *other part* of our reconciliation, or reconciliation taken in the *passive sense*, *qua nos Deo reconciliamur*, is daily wrought in true believers by this our High Priest; and so wrought by the continuated participation of his Spirit, by the interposed renovations or nourishments of that grace which immediately descends to us from the sweet influence of this Sun of Righteousness, now sitting more glorious (by much) in his heavenly tabernacle than the visible sun in its sphere." And again, p. 278, alluding to the first part of our reconciliation, he says, "As a man is said to be *called* when he is summoned to appear, though he make no personal appearance, so are we said to be *reconciled* to God, when pardon for our sins is proclaimed, though before we could take notice of it. The second reconciliation is a real passive, and includes a turning unto the Lord by acceptance of our pardon and by serious pursuing the allowance of it. The former part of reconciliation is wrought by mere imputation of Christ's death and merits; the second is wrought partly by imputation, but especially by real participation of grace from Christ and gifts from the Spirit."

We have seen that Norris, on the authority of Scripture, has made the twofold reconciliation correspondent to a twofold justification. By the former reconciliation he tells us all mankind are justified; that is to say, they are brought into that state of favor in which their sins are made *pardonable or remissible*: by the latter reconciliation they are also justified; that is to say, the sins which were made *pardonable, remissible*, are actually *pardoned* or *remitted*, as they continue, through the energy of the Holy Spirit, to comply with the conditions of the Gospel. And, now let us resume the words of Jackson at the very point where the last quotation was broken off. "Answerable," he says, "to the two sorts or degrees of reconciliation, there are two sorts or two branches of justification; the one by mere imputation of Christ's death and passion, which was once wrought for all, at his consecration to his everlasting priesthood; the other by participation of his grace, or operation of his priesthood, since his resurrection and ascension."

Hence we have the assurance that infants, who have done nothing to forfeit the favor of God, are justified in baptism. We do not deny that there may be other and higher blessings conferred in baptism, derived to us through the efficacy of Christ's everlasting priesthood; an infusion of the gift of faith (of which baptism is the sacrament) to be afterwards developed. We simply say, that at least, in virtue of the death and passion of Christ imputed to mankind, infants are justified in baptism.

We ask no better condensation of these views than is afforded in the opening words of the sermon on "the Salvation of Mankind," the Homily to which the eleventh article refers us for a full account of our *justification*.

"Because all men be sinners and offenders against God and breakers of his law and commandments, therefore can no man by his own acts, works and deeds (seem they never so good) be justified and made righteous before God; but every man of necessity is constrained to seek for another righteousness or justification to be received at God's own hands, that is to say, the forgiveness of his sins and trespasses in such things as he hath offended. And this justification or righteousness which we so receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God, for our perfect and full justification. For the more full understanding hereof it is our parts and duties ever to remember the great mercy of God, how that (all the world being wrapped in sin by breaking of the law) God sent his only Son, our Saviour Christ, into this world to fulfil the law for us, and by shedding of his most precious blood, to make a sacrifice and satisfaction or (as it may be called) amends to his Father for our sins, to assuage his wrath and indignation conceived against us for the same.

"Insomuch *that infants, being baptized, and dying in their infancy, are by this sacrifice washed from their sins, brought to God's favor, and made his children and inheritors of his kingdom of heaven. And they which in act or deed do sin after their baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice* from their sins in such sort that there remaineth not any spot of sin that shall be imputed to their damnation. This is that justification or righteousness which St. Paul speaketh of when he saith, 'No man is justified by the works of the law, but freely by faith in Jesus Christ.' And again he saith, 'We believe in Jesus Christ, that we be justified freely by the faith of Christ and not by the works of the law, because that no man shall be justified by the works of the law."

Here we are turned away from dependence on ourselves and our own works, and sent to God's mercy and Christ's merits, to be embraced by faith for our justification; but the Church being instituted and the baptism of infants presumed, our justification is supposed to commence in baptism, to go forward from it, and to be repeated and continued to us as often and as long as we turn to God unfeignedly.

In this connection the reader may profitably peruse the following extracts from an old divine, and one of the most profound of the Church of England.[*] And if these and our other extracts are long, our apology is, that they are fitted not only to improve the understanding, but, what is the great end of all these inquiries, to quicken the devotion of the heart.

"An error there is, which I know not when it did first creep into the world, but creep in it did by the incogitancy, or indistinct notions of some later writers, *That justification is but one act, never to be resumed or reiterated.* This assertion may be true in respect of that justification, *Qua Deus nos justificat*, or of justification taken in the active sense as it concerns God; for no act of his can be resumed or reiterated, nor admit any interpositions or interims of time. But if we speak of justification in the passive sense, or as it is an effect wrought in our souls by the Spirit of Christ, there may be and are many acts, many resumptions, or renovations of the same act or effect; all being wrought in us by interpositions or several interims of time. Our natural bodies do not require so many refections of meat and drink for continuation of life, of health and strength, as the 'faith by which the just do live,' and other spiritual graces which accompany faith in the purification of our souls, do admit, yea require, refections spiritual. Of these refections or refreshments of faith or other graces, some are obtained by our daily prayers; others being like extraordinary feasts or banquets, are wrought in the participation of Christ's body and blood, so often as we receive that blessed sacrament as we ought to do."

Jackson's Theolog. Works, vol. iii. p. 229.

It will be seen that the learned author makes justification, as dispensed in time, not to consist in one indivisible act, but to be progressive during the Christian life. In the following passage he is still more explicit:

"Briefly, though every sin, perhaps every gross sin, which we commit after our justification by the resurrection of Christ, doth not work a *total interruption* in our estate, or interest in him; yet every such sin doth work a decay or diminution of grace, or some extinguishment of the Spirit's life; both which must be repaired by the efficacy of his (Christ's) everlasting priesthood. None is *so just*, whether by imputation of his merits, or by increase of grace, but may and must be daily *more justified*; so that the Son of God doth set us free, first, by his sufferings on the cross; secondly, by the laver of baptism and by participation of his life and spirit; and lastly, he will set us free indeed at the resurrection of the just, when we shall be translated into that heavenly house or mansion wherein he abideth for ever."

Ibid. p. 379.

"You see that good works done in faith (or which is all one, a working faith) are absolutely necessary unto salvation. But are they as necessary to justification? If they be, how is it said by St. Austin, and approved by the articles of the Church of England, Good works follow justification; they do not go before it.—This orthodoxal truth only imparts thus much, that no man can do those works which are capable of the promises before he be enabled by God to do them; and that this ability to do them is from the gift of justifying faith. Now every one that hath this faith in his heart is said to be justified, i. e. absolved from the guilt of sins past, and freed from the tyranny and dominion of sin, by receiving this pledge or earnest of God's mercy; and in this sense is justification taken by St. James, when he saith, a man is justified by works, that is, he is not to be accounted the son of faithful Abraham, nor may he presume upon his own actual justification or state of grace, until he is qualified or enabled to do the works of Abraham. In the same sense is justification taken by St. John, 'Let him that is righteous, be righteous still,' Rev. xxii. 2, or more justified. And in this sort children or infants are said to be justified by the infusion of faith. The practice of good works is not required to their justification before they come to the knowledge of good and evil. But neither is the apprehension or actual belief of God's mercies in Christ, required of them; though they be saved and justified for the merits of Christ, and through his blood as we are."

Ibid. p. 589.

"Their conceit of these great mysteries is too jejune and trivial, which make justification but one individual transitory act, or *mutatum esse* from the state of nature to the state of grace: in St. Paul's divinity, sure I am it hath a *permanent duration*; and it is but the next step unto hypocrisy, a mere perverting of the use of grace, thus to infer, 'I have true faith, therefore I shall always use it right.' A wise man would rather argue this: 'I have the right use and exercise of grace, therefore my faith is true and such as will justify.' As the first infusion of it fully remits our sins past, and is to us a sure pledge of God's perpetual favor, so in no case may we take it as an absolute antedated pardon for sins to come, as if they were forgiven of God before committed by us; for they are forgiven by the right use or exercise, not by the bare habit or inhabitation of faith in our souls. Into the contrary errors men are often led by a jealousy of coming too near the Papists, if they should admit of more justifications than one." *Ibid.* vol. i. p. 772.

From the view thus taken it appears: 1. That all persons or "sinners" baptized in infancy "have something on which to rest their hopes; they can plead the obedience of Christ even unto death as the ground of their pardon and justification before God; they have new motives," even all the verities of the Christian religion, "to quicken them in the pursuit of things eternal, and the high security of the promise of God that their labor shall not be in vain; they perform good," i. e., Christian "works, * * because they *are* accepted; and so long as this idea is cherished, as based upon their union with Christ, they have before them the highest motives to prompt them to renewed faithfulness, to untiring exertion, in making their calling and election sure." This is Bishop McCoskry's language, the common language of all those of whose views his Address is an index; and most wholesome language it is, if used (as we have used it) in conformity with the doctrine of Universal Redemption, which requires us to believe that we are justified in baptism; and which supposes us (if we continue in a justified state and do not forfeit the blessing by a life of sin or apostacy) to be actuated not by old or Pagan, but by *new* or *Christian* motives, such as are furnished by the apostles creed, the Lord's Prayer, the Ten Commandments, and the Gospel generally. But if the language be perverted to suit the purposes of a limited redemption, which supposes that justification may be detached from baptism, and restricted to "a simple act of faith," to be performed at some indefinite time afterwards, and at first generally, under excitement, it then becomes a source of bewilderment to plain Christians, and an inlet of extravagances.

2. That as our justification is not irreversible and incapable of being forfeited by our sins, as we cannot say, in conformity with the theory of a particular redemption, once in grace always in grace, (a doctrine, says Dr. Barrow, which is contrary to the unanimous consent of Christendom for 1500 years,) as we dare not (however *susceptible* the words may be of a safe construction) tell our hearers, in compliance with Bishop McCoskry's directions, that "this righteousness [Christ's] is theirs by a simple act of faith, and that having this, the inheritance which is incorruptible, &c., is theirs and that for ever," it follows that all baptized persons may perform good or Christian works, *not only* because they *are* accepted of God, *but also* that they *may* be accepted of him at the great and terrible tribunal of the last day. Thankful indeed for our past and present acceptance through the merits of the Redeemer, and quickened as we trust by the grateful sense of his love towards us, we yet remember the awful day of judgment, to which is reserved the final consummation of our justification; and therefore we venture not to say, with Bishop McCoskry, that the Christian is "*not*" to do good works "that he *may* be accepted of God;" nor yet with Whitfield; "Who dares assert that we are not justified merely by an act of faith *without any regard* to works past, present, or to come?[*]

3. As all Christians are justified in baptism, and brought into favor with God, and thus qualified to perform good, i. e. Christian works through the faith of Christ, it follows, that "to reform, cut off all evil habits, and engage in the most scrupulous and faithful performance of duties," are works which follow after our justification, and are therefore pleasing to God; and which the Christian minister may and must enjoin upon his hearers, provided he is careful to add, that "having done all these things," they are not to rely on them for salvation, but "*then* to trust to the mercy of God through Jesus Christ." This quotation from Bishop McCoskry's Address is almost word for word from the Bible; and we see not how any good man can sympathize with the bishop in the reprobation which he has passed upon it. It will be said that the bishop alludes to works not done in faith. But be it remembered he is addressing candidates for the Christian ministry, whom he could not for an instant suppose would hold up any other motives to reformation and duty than such as are furnished by the Christian faith.

4. And lastly, inasmuch as the final act of the soul in regard to its salvation is an act of trust, and trust must be placed somewhere, either in our own merits or the merits of Christ, and the question ultimately resolves into this, Shall I trust in my own works for acceptance with God, or in the mercy of God and the merits of my Redeemer? it is apparent that in a very important sense we are said to be justified by faith only. It is by faith alone that we learn the worthlessness of our deeds and the saving merits of our Saviour. We gain not this knowledge by hope, repentance, or charity; and therefore it is not the province of these graces, but of faith only, to send us to Christ, and lead us to place our trust solely and exclusively in the merits of Christ for salvation. That we are to trust in the merits of Christ alone for acceptance, is, so far as we know, the unanimous declaration of all the Church, nor do we believe that there is a man or child in her communion so ignorant as not to have imbibed this persuasion among the first rudiments of his Christian instruction. But does it follow, that because faith alone sends us to Christ, and teaches us to place our trust in his merits, that we are therefore justified by this *trust?* that "the righteousness of Christ, i. e. we presume the forgiveness of our sins, becomes ours by a *simple act* of faith" or trust? This it was which Mr. Gataker, a Presbyterian minister, undertook to prove to Bishop Bull, and if ever there were a groundless conceit, totally annihilated, this has been annihilated in the Examen Censuræ, Resp. xiii. "What is there," to use but one of his arguments, "which discriminates such a faith from the faith of the hypocrite? Since it is most certain, that too many cherish a trust of obtaining salvation through Christ, who are as far as possible from a justified state?" It is in allusion to this faith that Archbishop Sharp says, that (vol. ii. p. 296) "if this be true faith, very bad men may be true believers and very good men may be infidels; and consequently, that very bad men may go to heaven, and very good men may be excluded out of it." And finally, it is in opposition to this notion that, "to believe in Christ and be saved," means, not to assent to propositions of any kind, not to become the disciples of Christ and to do his will, but merely to receive his righteousness or to expect to be justified by a *simple act of faith*—an error, says Bishop Bull, which "*fidem Christianam in merum enthusiasmum convertit, quo nihil periculosius*," "than which, none other is more dangerous, turning the Christian faith into mere enthusiasm;" an error which has led our modern sectaries into the wildest extravagances and delusions—it is in opposition, we say, to this error, that Bishop Stillingfleet uses the following most solid, and deeply to be pondered words.

"I know the subtility of later times hath made St. Paul dispute in the matter of justification, not as one bred up at the feet of Gamaliel, but of the Master of Sentences: but men did not then understand their religion at all worse because it was plain and easie: and, it may be, if others since had understood their religion better, there would never have needed so much subtility to explain it, nor so many distinctions to defend it. The apostle makes the same term of justification and salvation; for he saith elsewhere, 'We are justified by faith,' he saith here 'The Gospel is the power of God to every one that believes:' if therefore a single act of faith be sufficient for the one, why not for the other also? But if believing here be taken in a more large and comprehensive sense, as a complex act relating to our undertaking the conditions of the Gospel, why should it not be taken so in the subsequent discourse of the apostle? For we are to observe that St. Paul in this epistle is not disputing against any sort of Christians that thought to be saved by their obedience to the Gospel from the assistance of divine grace; but against those who thought the grace and indulgence of the Gospel by no means necessary in order to the pardon of their sins and their eternal happiness. Two things therefore the apostle mainly designs to prove in the beginning of it: first, the insufficiency of any other way of salvation besides that offered by the Gospel; whether it were the light of nature which the Gentiles contended for, but were far from living according to it; or that imaginary covenant of works which the Jews fancied to themselves (for it will be a very hard matter to prove that ever God entered in a covenant of works with fallen man, which he knew it was impossible for him to observe) but they were so highly opinionated of themselves and of those legal observations which were among them, that they thought by virtue of them they could merit so much virtue at God's hands, that there was no need of any other sacrifice but what was among themselves, to expiate the guilt of all their sins. And on that account they rejected the Gospel, as the apostle tells us, that 'they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.' Against these therefore the apostle proves that if they hoped for happiness upon such strict terms they laid only a foundation of 'boasting,' if they did all which God required, but of misery if they did not; for then 'cursed is every one that continues not in every thing written in the law to do it;' i. e. if they failed in any one thing, then they must fail of all their hopes; but such a state of perfection being impossible to human nature, he shows that either all mankind must unavoidably perish, or they must be saved by the grace and favor of God, which he proves to be discovered by the Gospel: and that God will now accept of a hearty and sincere obedience to his will declared by his Son: so that all those who perform that, though they live not in the nice observance of the law of Moses, shall not need to fear the penalty of their sins in another life. Which is the second thing he designs to prove, viz. that those who obeyed the Gospel, whether Jew or Greek,—'For,' saith he, 'is God the god of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also;' because both Jew and Gentile were to be justified on the same terms, as he proves afterwards. So that God's justifying of us by the Gospel, is the solemn declaration of himself upon what terms he will pardon the sins of men; that is, deliver them from the penalties they have deserved by them.—For the actual discharge of the person is reserved to the great day: all the justification we have here is only declarative from God, but so as to give a right to us, by virtue whereof we are assured that God will not exercise his utmost rigor, but show all favor and kindness to those who by belief of the Gospel do repent and obey. God doth now remit sin as he forbears to punish it: he remits the sinner, as he assures him by the death of Christ he will not punish upon his repentance; but he fully remits both when he delivers the person, upon the trial of the great day, from all the penalties which he hath deserved by his sins. So that our complete justification and salvation go both upon the same terms; and the same faith which is sufficient for one must be sufficient for the other also.

"What care then ought men to take lest by misunderstanding the notion of believing so much spoken of as the condition of our salvation, they live in a neglect of that holy obedience which the Gospel requires, and so believe themselves unto eternal misery. But as long as men make their obedience necessary, though but as the fruit and effect of faith, it shall not want its reward: for those 'whose hearts are purified by faith' shall never be condemned for mistaking the notion of it; and they who live as those who are to be judged according to *their works* shall not miss their reward, though they do not think they shall receive it *for them*. But *such who will make no other condition of the Gospel but believing, and will scarce allow that to be called a condition, ought to have a great care to keep their hearts sounder than their heads*, for their only security will lie in this, that they are good, though they see no necessity of being so. And such of all others, I grant, have reason to acknowledge the irresistible power of divine grace, which enables them to obey the will of God against the dictates of their own judgments. But thanks be to God who hath so abundantly provided for all the infirmities of human nature by the large offers of his grace and assistance of his Spirit, that though we meet with so much opposition without and so much weakness within, and so many discouragements on every side of us; yet if we sincerely apply ourselves to do the will of God, we have as great assurance as may be, that 'we shall be kept by the power of God through faith unto salvation.'"

The reader has by this time seen that the other cause to which we ascribe the incongruity of Bishop McCoskry's Address, with the prevailing habit of piety in the Church, is its defectiveness in those views of justification which are demanded by the doctrine of universal redemption; a justification commencing in baptism, dispensed during life to those who walk in the commandments of God and embrace the atonement by faith, and to be consummated in the day of judgment. See the extract on our first page from a work of acknowledged reputation in the Church; and before the reader quarrels with its statements we advise him to refer to the book itself and examine the original authorities on which they are made.

Bishop McCoskry's Address has given great offence; some have pronounced it a libel on the Church—others have asked us to call upon the bishop for his *facts;* to state how many of the "hundreds" he has known who "have been driven from our communion to seek for spiritual nourishment in other folds;" (we thought, say they, the facts were all the other way; that there were many of our laymen and clergymen, and one at least of our bishops, who had come from other folds to seek for spiritual nourishment in the Church) how many of our clergy "desire to escape from the formularies of our faith;" how many pastors "keep back the truth?" how many show "a want of faithfulness in presenting before men their true condition as sinners?" how many are unfaithful in the several matters alleged in the Address? how many in Michigan? how many in Philadelphia where he resided? how many in the Diocese of Pennsylvania to which he formerly belonged? how many in New York where he is acquainted? how many in Swords' list? He need not publish names, say they, but let him tell us—not what he surmises of the mass, which is but assuming a theory to sustain his own theory—but what he knows or has reason to believe of *individuals*, each case making a *fact?* Now we think all this unkind and unfair. We have been long accustomed to these sweeping charges from Presbyterians and Low Churchmen, and we have no idea of holding Bishop McCoskry in particular responsible for them. Nay, we are not disposed to be angry at these insinuations and reproaches, come from whom they may; for we consider them to be the natural result of the views entertained by those who utter them. Our aim has rather been to show that the root of these views themselves is not of the Father's planting; that all these malign influences spring, more or less directly, from a theory of redemption which is confessedly extraneous to the Church. The Church supposes all her members to be regenerated, justified, and made new creatures, in virtue of the universal redemption, through the holy sacrament of baptism; she supposes that they are thus brought into an *immediate* capacity of salvation; delivered by the intervention of Christ's righteousness from the rigorous demands of the law, which requires unsinning obedience under penalty of eternal death, and qualified to render a personal and acceptable righteousness of their own, answerable to the commands of the Gospel; and she calls upon them by the most cogent, constraining, and melting motives that can affect either men or angels, to make to their heavenly Father the only return which they can make, or which he requires at their hands, *viz.* the return of those holy tempers and that holy obedience which spring from a heart overflowing with love and gratitude for their redemption; and, pointing them to the awful alternative set forth in the Gospel, she faithfully and solemnly warns them that if they refuse this most equitable, and to all but hearts as hard as the nether millstone, this spontaneous return, and give themselves over to the world, the flesh and the devil, they will most surely forfeit the inheritance to which, in the gracious design of God, they are predestinated, and sink into everlasting perdition. On the contrary, the tenor of Bishop McCoskry's Address (for as it has now been acknowledged by many to be a fair exponent of their views, we are justified in speaking of it with more freedom than we had first intended) supposes men, and among them numbers of baptized Christians, to be only in a *remote* capacity of salvation; to be still under the law which exacts unsinning obedience on pain of eternal death; to need still a deliverance from this law in order to be qualified to render an acceptable obedience to the Gospel; a deliverance which is supposed to be generally effected by having the feelings first strongly excited by terrific exhibitions of the law, and then allayed by a persuasion of having obtained saving faith, or faith productive of acceptable obedience. To give an illustration. Suppose a pastor who faithfully dispenses the word of truth to his people; who teaches and entreats them "to reform, cut off all evil habits and engage in the most scrupulous and faithful performance of duties;" who conjointly holds up the law of GOD to convict their consciences of imperfection and sin even in their best duties; and thus leads them, "having done all these things, then to trust to the mercy of GOD through JESUS CHRIST," as the sole foundation of all their hopes of acceptance; and who thus, as he humbly supposes, is leading his people in the ways of peace and comfort in this world to their everlasting rest and joy in the world to come. And suppose this pastor succeeded in the same congregation by another, of great ability and equal fidelity, who addresses his hearers as if the majority of them were still under the old covenant; who holds up the law of GOD to his hearers as if they needed to be wrought into the same state of anguish and desperation which Adam and all his posterity would have been in, had the promise of redemption never been given, before they could have that faith which enabled them to discharge their Christian duties with acceptance. One consequence is, that some pious and faithful souls are unhinged, perplexed, discouraged and estranged, in their affections at least, from the sanctuary. What is the cause of this difference? Did the former hold (as such preachers are charged with holding) to a mitigated law? Both alike regarded the law of GOD, as, like himself, essentially holy and immutable, and both faithfully held up this law to convict the consciences of their hearers of sin. But the difference lay here: the one on the theory of Universal Redemption supposed his hearers to have been invested by baptism with the privileges of the new covenant and to be brought thereby into a capacity to yield acceptable obedience; while the other supposed that his hearers were not thus capacitated by baptism to yield an acceptable obedience; that they needed some other and generally subsequent change in order to be brought into this capacity; a change for the most part marked by the strong excitement above indicated, and thenceforward regarded as the epoch of the new creation. We do not develope these principles with a wish to irritate, but rather to extenuate the conduct of a certain class of men in the Church who are apt to charge others with a want of faithfulness. Neither do we blame *them* for these charges so much as the principles from which we suppose them to flow. On their principles, if we rightly understand them, it must be owned, that many in the Church whom we suppose to be pious and faithful Christians are still unconverted; that all clergymen are unfaithful who do not strive to get up revivals; and that very many whose habits of thinking and feeling have not been formed on the principles of Universal Redemption, are naturally enough driven from our communion to seek for spiritual nourishment under the exciting preaching of total depravity and instantaneous justification.

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[*] The fate of this admirable author (Jackson) is a fact happily illustrative of the growing interest in theology. At the beginning of the present century his works sold for waste paper; they could be bought bound, and in good condition for seven and sixpence. They now bring seven guineas, in London. See British Critic, of April last, p. 422.

[*] See Enthusiasm of Methodists and Papists Compared, vol. i. p. 119.

The views now advanced involve the same principles which on a former occasion we assumed as the basis of an argument on the salvability of the Heathen; and which then exposed us to a flood of obloquy which, but for the intelligent firmness of our bishop and some of our brother clergy, (to whom we can never be sufficiently grateful,) we should have been unable to stem. It is possible that the renewed expression of them may give fresh provocation; be it so: as we felt then so we feel now, that it will be less easy to subvert the principles than to sustain against us the charge of plagiarism from the best divines of the Church of England. They suppose the justification, the regeneration, the new creation, the gift of the Holy Spirit, to be wrought or procured for all mankind in the Universal Redemption; to be dispensed to all men, from Adam downwards, variously under various dispensations, but not *irreversibly* under any; to have been proclaimed to the nations by the apostles of our LORD as the Gospel of salvation; now to be bestowed in virtue of the divine appointment, freely and surely, but *not irreversibly*, in and through the Church of GOD. Without this foundation, we see not, for our own part, how the doctrine of the spiritual regeneration of the one sacrament, or the life-sustaining efficacy of the other—a doctrine which has been approved by universal councils and by the wisest men of the Church in every age—can be made tenable to any man who refuses to let his reason be ruled by dogmatism, or extinguished by mystification. But we are persuaded that this *was* the foundation on which our fathers relied, when they so greatly magnified the Church, the ministry, and the sacraments; and which indeed can never enough be magnified when regarded as the appointed vehicles for the transmission to men of the blessings procured for them all in the redemption of the world by JESUS CHRIST. And if these were the views of our fathers, the present comparative extinction of them must convict us of an alarming amount of concession to sectarian influences. But better days are in reserve. The style of preaching which virtually supposes mankind to be still under the old covenant; which would resolve their translation from it into "a simple act of faith," the enthusiastic persuasion of a moment, or wrap it in darkness as a something that takes place, they know not when, nor where, nor how; and which is apt to confound weak minds and drive them to desperation, or offend strong ones and drive them to infidelity, is fast passing away. Those who have come into the Church captivated merely by a liturgy and Episcopacy, cannot continue (at least their children cannot) to use the former without having their minds ultimately wrought into a conformity with its spirit, and expanded to the conception of the world's redemption; nor to vaunt the commission of the other and yet believe there is nothing for that commission to confer; that they have nothing to do, but to frame and execute enactments of order, for which human wisdom suffices; to administer consolations with no other authority than private piety can assume; and to discourse to the people in a way which may be done often more effectually by a field-preacher, more profoundly by a philosopher, and more eloquently by a member of the senate. Better days, we say, are in reserve; for either Christianity itself must become extinct, or the Church must outlive the modern mimicries of her office, and, by asserting the divinity of her origin and sustaining it by the holiness of her members, show out her glory to the world as THE KINGDOM OF GOD ON EARTH.

OXFORD TRACTS.—We are sorry to learn that a remark in our last has been supposed to insinuate a want of "disinterestedness" in the publishers of the Oxford Tracts. We never insinuate what we would not speak; and when we say that in penning the paragraph in our last we had in mind the fact of which our readers have been already apprized, that a publishing house in this city designed the publication of the tracts for the benefit of the Seminary, and gave up the plan on the remonstrance of a trustee, our meaning will be sufficiently apparent. Nothing, certainly, was farther from our mind than to cast a reflection upon the present publishers, who are prosecuting their enterprise with a noble spirit, and under disabilities which no regular publishing house would assume; *who mean to go on*, and look to the Church for support.

EPISCOPAL VISITATION.—Bishop Onderdonk's remaining appointments for visitation have been materially altered, as will be seen by the corrected routine this day published.

PROCEEDINGS OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY, 1839.

(*Continued from page* 87.)

The faculty of the General Theological Seminary beg leave to present to the trustees the following *report* of the state of the institution:

Since the last report the following students have been admitted into the seminary, viz.

Into the Junior Class, 28.

Benjamin W. Stone, who had been dismissed, at his own request, from the preceding junior class.

William Adams, of Trinity College, Dublin, on evidence of religious and moral character, and attachment to the Protestant Episcopal Church.

Edward E. Eastman, on evidence of religious and moral character, and attachment to the Protestant Episcopal Church.

Maunsell Van Rensselaer, Samuel Goodale, Jacob De La Montagne Moore, on evidence of religious and moral character and attachment to the Protestant Episcopal Church; and the two former on diplomas from Union College, the latter on diploma from Washington College.

William E. Snowden, on evidence of a diploma from Columbia College, and of religious and moral character, and attachment to the Protestant Episcopal Church.

Thomas L. Randolph, Alexander Burgess, A. D. Cole, candidates, with full qualifications, of the Diocese of Rhode-Island.

Ferdinand E. White, a candidate, with full qualifications of the Diocese of Massachusetts.

Sheldon Davis, W. G. French, candidates, with full qualifications, of the Diocese of Connecticut.

J. S. Kidney, Whiting Griswold, Alfred M. Loutrel, Martin P. Green, Robert Washbon, candidates, with full qualifications, of the Diocese of New-York.

James Lloyd Breck, Robert M. G. Mitcheson, John A. Childs, William W. Withers, John P. Hosmer, Benjamin F. Watson, candidates, with full qualifications, of the Diocese of Pennsylvania.

William Dehon, John G. Drayton, Wilson Hall, John W. Miles, candidates, with full qualifications, of the Diocese of South Carolina.

Into the Middle Class, 2.

Benjamin W. Stone, after the requisite examinations, having been dismissed, and readmitted into the Junior Class, in June last.

Pascal P. Kidder, a candidate, with full qualifications, of the Diocese of Connecticut.

The following students have, at their own request, been dismissed from the seminary, since the last report to the trustees, viz.

Hobart Williams and Francis Vinton, both of the late middle class, October 1, 1838.

Edward E. Eastman, of the junior class, November 6, 1838.

George W. Nichols, of the late senior class, December 2, 1838.

Daniel McIlvaine, of the middle class, December 2, 1838.

Henry H. Bates, of the senior class, December 4, 1838.

Martin P. Green, of the junior class, December 4, 1838.

John Grimke Drayton, of the junior class, May 7, 1839.

John W. Clark, of the middle class, June 17, 1839.

Leave of absence has been granted, on the 9th of April last, to D. H. Buel, of the middle class, during the remainder of the session; on the 4th instant, to William Mulligan, of the middle class; and on the 22d instant, to Martin Moody, of the senior class, until the 1st of April next, when he is to join the then senior class.

The names of the students at present connected with the Seminary are as follows, viz.

In the Senior Class, 18.—William S. Bartlet, Frederick William Boyd, A. B., J. Barnwell Campbell, A. B., Caleb Clapp, A. B., George Sewell Gordon, Samuel M. Haskins, A. B., Joseph Hunter, Edwin N. Leightner, A. B., Martin Moody, A. B., Richard Newton, A. B., Thomas C. Pitkin, A. B., F. W. I. Pollard, A. M., Charles Prindle, A. B., George Sayres, A. B., Alfred Stubbs, A. M., Isaac H. Tuttle, A. B., Thomas J. Wyatt, A. Hull, A. B.

In the Middle Class, 23.—Charles Aldis, A. B., W. Robinson Babcock, A. B., W. White Bronson, A. B., Fortune C. Brown, A. B., D. Hillhouse Buell, A. B., George Burcker, Freeman Clarkson, Stephen Douglas, A. B., Thomas F. Fales, A. B., George Wm. Fash, A. B., George Gillespie, Pascal P. Kidder, A. B., Theodore B. Lyman, A. B., Wm. H. Moore, William F. Morgan, A. B., William Mulligan, A. M., Louis L. Noble, A. B., Andrew B. Patterson, A. M., Martin L. Rogers, Alexander Shiras, Jesse A. Spencer, A. B., Benjamin W. Stone, A. B., Albert D. Traver, A. M.

In the Junior Class, 24.—William Adams, A. B., James L. Breck, A. B., Alexander Burgess, A. B., John A. Childs, A. B., Azel D. Cole, A. B., Sheldon Davis, A. B., William Dehon, A. B., William G. French, A. B., Samuel Goodale, A.B., Whiting Griswold, Wilson Hall, John P. Hosmer, John S. Kidney, A. B., Alfred M. Loutrel, A. B., James W. Miles, Robert M. Mitcheson, A. B., J. De La M. Moore, A. B., Thomas L. Randolph, A. B., William E. Snowden, A. B., M. Van Rensselaer, A. B., Robert Washbon, A. B., Benjamin F. Watson, A. B., Ferdinand E. White, A. B., William W. Withers, A. B.

No alteration in the course of study has taken place since the last report.

All which is respectfully submitted.

B. T. ONDERDONK, *Chairman.*

CLEMENT C. MOORE, *Sec.*

June 24, 1839.

On motion of the Rev. Dr. Mead, it was *Resolved*, That the "Committee on the General State of the Seminary," and the "Committee on the Examination of Students," be now appointed, in obedience to section 4th of chapter 1st of the statutes; and, on motion of the Rev. Mr. Croes, it was *Resolved*, That the last-named committee shall consist of nine persons.

Upon the General State of the Seminary the following gentlemen were appointed by the chair as the committee:—Right Rev. Bishop McCoskry; the Rev. Drs. Bayard and Smith; the Rev. Mr. Brown, and G. C. Verplanck, Esq.

The following gentlemen were appointed the Committee on the Examination of the Students:—Rev. Drs. Smith, Mead, Henshaw; Rev. Messrs. Woart, Higbee, Harris, Brown, Forbes, Croes.

Resolved, That such of the bishops as may attend this stated meeting be requested, in their capacity as visiters *ex officio*, to unite with the above-named committee in attending the examination of the students by the professors in their several departments.

Resolved, That until after Thursday next the board will hold its meetings in St. John's Chapel.

The board then adjourned, to meet to-morrow afternoon at five o'clock, pursuant to the provisions of section 3d of chapter 1st of the statutes.

Tuesday, June 25, 1839

The board met at five o'clock, pursuant to adjournment.

Present.—Right Rev. Bishops H. U. Onderdonk, Benjamin T. Onderdonk, Doane, and McCoskry.

Rev. Drs. Jarvis, Mead, Lyell, Milnor, Hawks, Bayard, Eastburn, Taylor, Smith, Henshaw, Barry; Rev. Messrs. Brown, Pardee, Woart, Forbes, Croes, Higbee; Messrs. Newton, Huntington, Paynter, Johnson, D. B. Ogden, Harison, Wells, Verplanck.

The meeting was opened with prayer by the Right Rev. H. U. Onderdonk.

The minutes of yesterday were read and approved.

The board, on motion of the Rev. Dr. Hawks, who nominated the Rev. Mr. Higbee, proceeded to the election of a secretary. Upon counting the ballots the Rev. E. Y. Higbee was found to be elected.

A communication from Mr. Crummel, asking admission to the Seminary as a student was read, and on motion referred to a committee of seven, consisting of the following gentlemen, appointed by the chair:—Right Rev. Bishop Doane; Rev. Drs. Milnor, Taylor, and Smith; Messrs. D. B. Ogden, Newton, and Johnson.

An invitation was received from the alumni, and accepted, to be present at the preaching of their annual sermon, on Wednesday evening, at eight o'clock.

The report of the Rev. Mr. Haight was presented and read, as follows:—

The acting Professor of Pastoral Theology and Pulpit Eloquence respectfully reports: That in accordance with the invitation of the Standing Committee, he entered upon his duties at the commencement of the second session, and that he has devoted every Monday to them from that period to the close of May, at which time he delivered his farewell lecture.

The service of the Church was read twice each day by the members of the senior class. Each alternate Monday was given to the senior class, one half attending in the morning, and the other half in the afternoon, for the preaching of sermons. In pastoral theology recitations were heard, and occasional explanation and illustrations were given, as last year. On the other Monday the middle class attended in the morning, and the junior class in the afternoon. In addition to the preaching of sermons the liturgy of the Church was made the subject of examination and comment, with a particular reference to the mode in which its various services should be performed. The sermons which were not read before the professor were handed in for his inspection.

It is highly gratifying to be able to state, that the students very generally have been attentive to their duties, and have complied with the requisitions of the statutes as to the number of sermons to be written. The number of sermons required is 318; of these 300 have been preached or handed into the professor, and of the remaining 18, 14 are due from six students, who are in ill health, or have suffered from indisposition, leaving only four due from three students. It should be added too, that in several instances sermons have been written to make up the deficiencies of last year.

In taking leave of this department, the subscriber would express his fervent hope that the important professorship which he has had the honor temporarily to fill may be speedily endowed. The best interests of the Seminary demand that this should be done.

BENJAMIN I. HAIGHT.

New York, June 24, 1839.

The above report was accompanied by a statement of the number of sermons written by the students.

The report of the dean of the faculty was read, and, on motion, referred to the Committee on the State of the Seminary.

The dean of the faculty respectfully reports to the trustees of the Seminary, that the buildings are generally in good order, requiring only some slight repairs in the floors, grates, &c., which it is not thought necessary to state particularly in this report, but which will be mentioned to the Visiting Committee.

An improvement appears to be requisite in the west building, to render the basement rooms sufficiently comfortable for the students occupying them. Those rooms are extremely cold during the winter, in consequence of strong currents of air from the cellar through the joints of the floors. The inconvenience may be removed by a ceiling in the cellar.

The pumps in the yard of the eastern building are out of order; the lower piece of the one in the well is supposed to be decayed.

The other parts of the premises are in good order, except the fence enclosing the block, the ruinous state of which is believed to be already known to the trustees.

BIRD WILSON, *Dean, &c.*

New York, June 25, 1839.

The report of the Library Committee was read as follows:—

To the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church.

The Library Committee respectfully report, That the expenditure for the increase of the library during the past year has been $571 17, viz.

Unexpended balance, reported June 26, 1838,	$ 73 58
Interest of the Library Fund,	360 00
From a donation of $50 made by the Society for the Promotion of Religion and Learning, for the purchase of text-books and books of necessary reference,	16 50
Advanced by the librarian,	121 09
	$571 17

There is in the hands of the librarian the sum of $120, contributed towards the purchase for the library of a set of the Antiquities of Ugolini, Græevius, Gronovius, Sallengre, and Pitiscus, by several gentlemen of Philadelphia and New York, as more particularly reported in schedule A. The librarian is in treaty for a copy of the works in question.

There have been added to the library during the year,—

By purchase, from the donation of the Society for the Promotion of Religion and Learning, eleven volumes in octavo; and from the Library Fund, 101 volumes in folio, 141 in quarto, and 204 in octavo and under.

By donations, (of which a list is annexed in schedule B,) 2 volumes in folio, 2 in quarto, 24 in octavo and under, making a total increase during the year of 103 volumes in folio, 143 in quarto, and 239 in octavo and under—in all 485 volumes.

The whole number of printed volumes now in the library is, folios, 1282; quartos, 1184; octavos and under, 4794—in all 7260.

Signed by order of the Library Committee,

B. T. ONDERDONK, *President.*

Attest,

W. R. WHITTINGHAM, *Secretary.*

New York, June 25, 1839.

SCHEDULE A.

List of contributors for the purchase of a set of the Antiquities of Ugolini, Græevius, Gronovius, Sallengre, and Pitiscus.

Several gentlemen of Philadelphia, through the Right Rev. Dr. De Lancey,	$55 00
The Rev. C. H. Halsey, an alumnus,	15 00
Gouverneur Wilkins, Esq., through the Rev. C. H. Halsey,	25 00
Jonathan Amory, Esq., through the same,	10 00
John H. Swift, Esq., through the same,	10 00
The Rev. C. Breck, an alumnus,	5 00

Other contributions have been promised.

(*To be Continued.*)

Sir Robert Peel has contributed £500 to the Litchfield and Coventry Church-building Association, the object of which is the erection of new churches and parsonage houses where they are required.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Twelfth Sunday after Trinity, August 18, Canton. Tuesday, 20, Morristown. Friday, 23, Malone, *Franklin county*, ordination A. M. confirmation P. M.

Thirteenth Sunday after Trinity, August 25, Plattsburgh, *Clinton county*. Wednesday, 28, Moriah, *Essex county*. 29, Ticonderoga. Saturday, 31, Hampton, *Washington county*.

Fourteenth Sunday after Trinity, September 1, Granville. Tuesday, 3, Fort Edward. 4, Sandy Hill. 5, Glenn's Falls, *Warren county*.

Fifteenth Sunday after Trinity, Sept. 8, *Schenectady*, institution A. M., confirmation P. M. Tuesday, 10, Marlborough, *Ulster county*, consecration A. M., confirmation P. M. 11, Walden, *Orange county*, ordination A. M., confirmation P. M. Friday, 13, Phillipstown, *Putnam county*, ordination A. M., confirmation P. M.

Sixteenth Sunday after Trinity, Sept. 15, St. Mary's Church, *New York*.

Seventeenth Sunday after Trinity, September 22, Astoria, *Queen's county*, institution A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—*Dutchess county.* Tuesday, July 30, confirmed 4 in St. Peter's Church, Lithgow.

Thursday, August 1, confirmed 28 in Christ Church, Poughkeepsie.

Saratoga county Tenth Sunday after Trinity, August 4, in the morning, confirmed 17 in Christ Church, Ballston Spa.

In the afternoon confirmed 5 in the temporary chapel of Bethesda Church, Saratoga Springs.

Herkimer county. Monday, August 5, laid the corner-stone of Christ Church, Herkimer. Evening prayer was previously celebrated in the court-house, by the Rev. Charles W. Hackley, of Mississippi, assisted by the Rev. Thomas C. Pitkin, Deacon, of Connecticut, who read the lessons; and the sermon preached by the bishop. At the laying of the stone the address was delivered by the Rev. Pierre A. Proal, of Western New York.

CALENDAR.

AUGUST.

18. 12th Sunday after Trinity.
24. St. Bartholomew.
25. 13th Sunday after Trinity.

SEPTEMBER.

1. 14th Sunday after Trinity.
8. 15th Sunday after Trinity.
15. 16th Sunday after Trinity.
18. } Ember Day.
20. } Ember Day.
21. } Ember Day, and St. Matthew.
22. 17th Sunday after Trinity.
29. 18th Sunday after Trinity.
30. St. Michael and All Angels.

NOTICES.

The stated meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York, will be held in the Sunday school room of St. John's Chapel, on Monday evening, the 19th instant, at eight o'clock.

A. W. O. SPOONER, Recording Secretary.

New York, August 17, 1839.

EPISCOPAL THEOLOGICAL SEMINARY OF VIRGINIA.

The next session of this institution will commence on Wednesday, the 25th of September. The *qualifications* for admission into the junior class may be learned from the following extract from the "rules for the government of the seminary," viz. "Every person producing to the faculty satisfactory evidence of his having been admitted a candidate for holy orders with *full qualifications*, according to the canons of the Protestant Episcopal Church in the United States, shall be received as a student in the seminary. All others may be admitted who shall produce satisfactory evidence of religious and moral character, and of classical and scientific attainments, and in general of such dispositions and habits as may render them apt and meet to exercise the ministry."

Applicants for admission into the junior class will assemble on the first day of the session in the library for examination. The present members of the institution, as well as applicants for admission, are reminded of *the importance of punctual attendance* at the commencement of the session.

By order,

E. R. LIPPITT, Secretary of the Faculty.

Theological Seminary, August 1, 1839.

TRINITY CHURCH, NANTUCKET, MASS.

We understand that the consecration of the church at Nantucket must unavoidably be postponed a short time longer, and very sincerely hope, as the delay arises not from a want of proper exertion on the part of the minister and people to prevent disappointment, but entirely from other causes; that those of our friends, and of the Church, who intended to accompany us to the island at the time previously fixed, will find it equally convenient, and will endeavor to do so, when the consecration does take place. The bishop's appointment of the time will be announced in this paper so soon as it can be ascertained when it will be convenient for him to go to Nantucket; and the same arrangements will again be made for the accommodation of those who shall be of our party.

JAMES W. ANDREWS, } *Committee of*
J. H. JEWETT, } *Arrangements.*
JOHN R. PARKER, }
FERDINAND E. WHITE, }

Boston, August 12, 1839.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 7th inst., has received the following contributions, viz.

From S, for domestic missions, $1. By the hands of Daniel Ravenel, Esq, agent in Charleston, S C, received from the Rev P Trapier, from the Charleston monthly missionary lecture, $25 05. By the same, received of the Rev W W Spear, three-fourths of the missionary offerings of St Michael's Church, Charleston, $48 00. Received by the same hands, from the Rev Charles E Leverett, rector of Trinity church, Edisto, through the Rev Mr Barnwell, monthly missionary offerings and individual subscriptions for the year ending June, 1839, $150. By the same, received from the Rev Paul Trapier, a collection at Charleston monthly missionary lecture, $20 80. By the hands of the Rev William L Johnson, rector, from the Female Missionary Society of Grace church, Jamaica, Long Island, N Y, $100 00. Contributions of St Clements' Church Sunday school, for mission to Green Bay, $12. By the hands of the Rev Mr Johnson, received from Miss Mandeville, of St Paul's Church, Alexandria, D C, for the church at Evansville, Indiana, $6. By the hands of the Rev Thomas Mallaby, rector, being the contribution on the 4th instant, from St James' Church, Goshen, N Y, to aid the funds of domestic missions, $20. Total receipts, $382 85.

August 14, 1839. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—Remitted by Rev Jacob L Clark, from the offerings of St John's church, Waterbury, Conn, $25. Remitted by Rev Paul Trapier, agent at Charleston, from Charleston monthly missionary lecture, $15 27; from Mrs E A Clarkson, $50; from St Michael's church, Charleston, being one fourth of church offerings, $16; from an unknown friend, through Rev W W Spear, assistant minister of St Michael's church, Charleston, for building the church in Matagorda, Texas, to care of Rev J A Vaughan, $100, $181 27,—deduct exchange, $3 55, $177 72. Received by the hands of the Rev William L Johnson, rector, from the Female Missionary Society of Grace Church, Jamaica, L I, $50. Remitted by Rev Thomas Mallaby, rector, contribution on August 4, from St James' Church, Goshen, Orange county, $15. Total receipts, $267 72. CHARLES J. ALDIS, Treasurer,

August 13, 1839. Bank of America.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the Diocese of New York acknowledges the receipt of the following sums:—From Rev H S Atwater, Mount Morris, per Mr T C Butler, $7 31 for Education, and $7 50 for Missionary Fund; from Grace church, Jamaica, L I, by the hands of Rev. William L Johnson, rector, a collection in answer to the bishops circular, $35 71, and an appropriation by the Female Missionary Society of the same church, 100. Total receipts, $150.

C. N. S. ROWLAND, Treasurer, 55 Water st.

August 14, 1839.

PRESS DEPOSITORY.

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to August 15, from the following persons, viz.

H D Evans, Baltimore, Md; C C Little & Co, Boston, Mass; Postmaster, Leonardstown, Md; George W Donohue, Philadelphia, Pa; R J L Austin, Middletown, N J; Postmaster, Detroit, Mich; Postmaster, Frederick, Md; Joseph Whetham, Philadelphia, Pa; Frederick Sill, Middletown, Conn; William Finch, Shrewsbury; R J W Coit, New Rochelle, N Y; Henry Perkins, Philadelphia, Pa; Rev Julius Bartlett, Washington city, D C; Rev. Hiram Adams, Ulster, N Y, with remit; H F Anners, Philadelphia; Rev R J Adams, Louisville, Ky; Rev Eli Wheeler, Waterloo, with remit; G & J Robinson, Liverpool, England; Hooker & Claxton, Philadelphia; E James, Albany.

Packages forwarded by the Protestant Episcopal Press.

One package, to Dr Allen, Shrewsbury, steamboat office, foot of Market-street; one package, to Henry Perkins, Union Line, Philadelphia.

THE Rev. HIRAM ADAMS' Select School for Boys will open on the first Monday in September, in Ulster Village, Ulster county. Two boys could be received if application be made soon.
August 17, 1839. 4t.

WANTED.—An assistant teacher in a small select school in the country. A theological student, who understands the French language, would be preferred. A part of his time only would be required.
August 17, 1839. 4t.

THE TUSCULAN QUESTIONS of Marcus Tullius Cicero, in five books. 1. Contempt of Death. 2. Bearing Pain. 3 Alleviation of Sorrow. 4. Perturbations. 5. Virtue Sufficient for Happiness. Translated by George Alexander Otis, Esq., member of the American Philosophical Society, translator of Batta's History of the War of Independence. A fresh supply just received, and for sale by LOUIS SHERMAN, 142 Fulton-st.
August 17, 1839. tf.

ASTORIA INSTITUTE, for the Education of Young Ladies, Rev. J. W. Brown, A. M., rector.
This institution closed its first annual examination on Tuesday, August 6. The next session will commence on Monday, September 9, 1839.
Applications to be addressed (post paid) to the rector at the institute, or to John L. Riker, Esq., 131 Fulton st.
Astoria, August 12, 1839. 1m.

JERRAM ON INFANT BAPTISM.—Conversations on Infant Baptism, by Charles Jerram, A. M., Vicar of Cobham. Also, A Conference between two Men who had Doubts about Infant Baptism, by the Rev. W. Wall, author of the "History of Infant Baptism." Just published, and for sale by LOUIS SHERMAN, 142 Fulton-street.
August 8, 1839. tf.

ASTORIA FEMALE INSTITUTE. This institution is located at Astoria, (late Hallett's Cove,) Long Island. The village, already extensively known as combining the highest advantages of beautiful scenery, animated water prospect, health, and retirement, is directly opposite 86th-street, and only five miles distant from the central part of the city of New York. Access to the city may be had hourly by steamboat, railroad, or stages.
The Institute buildings, erected expressly for its accommodation, under the immediate supervision of the rector, occupy a beautiful site, in a retired part of the village adjoining St. George's Church. The prospect from the principal stories for variety and beauty is unsurpassed, embracing an extent of several miles on every side. The grounds attached to the buildings are sufficiently extensive to allow such exercises in the open air as the pupils may require, and indulge their taste for ornamental gardening. In the immediate vicinity are several beautiful groves and retired walks, which will be open to the pupils under the charge of their governess. Covered walks for exercise and recreation in bad weather, perfectly retired, will be provided, and the strictest attention to the physical comfort of the pupils will be paid by all connected with the institution.
Rector and Trustees.—The Rev. J. W. Brown, A. M., rector of St. George's Church, Astoria, is the rector of the institute. The wardens and vestry of said church are *ex officio* its responsible trustees.
Patrons.—Alexander H. Stevens, M. D., Samuel Stevens, Esq., John L. Riker, Esq., B. K. Stevens, H. Baylies, M. D., J. M. McJimsey, George Chance, Elijah Peck, Charles J. Gayler, J. Craig, John Jacob Astor, Stephen A. Halsey, R. M. Blackwell, George C. Thorburn, H. H. Stevens, A. Stone, William Shaw, H. Whitemore, Esq., John Field, John Blackwell.
Instructers.—Rev. J. W. Brown, A. M., rector and head of the family; Rev. C. Clapp, A. M., chaplain and first assistant teacher; B. Servatius, French language and literature; —— Camerer, instructer on the piano and organ; Madame Servatius, French, vocal and instrumental music; Miss R. C. Brown, governess and English teacher; Miss E. Lamb, governess, teacher in the English branches, drawing and painting; Miss Julia R. Hall, governess, teacher in French and English; Miss A. E. Cheesman, teacher in preparatory department; Miss M. L. Brown, ditto; H. Baylies, M. D., family physician; Mrs. M. Morton, matron.
The institute is conducted on the plan of a thoroughly organized Christian family, the rector, for the time, holding the place of the parent, and as such responsible for the moral, religious, and intellectual culture of his pupils.
The institute is divided into three permanent departments, preparatory, junior, and senior, over each of which the rector exercises constant supervision, and to the studies of each of which he devotes his personal attention.
An examination of the classes in each department is held semi-annually, at which the parents and friends of the pupils are desired to be present. A review of music is held semi-annually, in January and August of each year.
The exercises of each half quarter are terminated by a review, the reports of which are regularly forwarded by the rector to the parents of the pupils.
These reports also contain a record of the daily proficiency and conduct of each pupil, made out from the class books of the institute.
Drawing, painting, embroidery, plain sewing, &c., are taught at such times as not to interfere with the hours appropriated to study or recreation.
Attention is paid to the cultivation of those graces of manner and deportment which will fit the pupils for mingling in society with propriety and ease. As the rector always reserves to himself the right of forming his household of such only as are willing to submit to its laws, a silent, deferential, and gentle acquiescence in all its regulations is made a requisite from every young lady admitted.
The pupils in all cases learn their lessons under the immediate inspection and direction of their teachers, so that all requisite encouragement and assistance may be given in each study.
The higher departments of the French, Italian, and Spanish languages will be under the care of able masters. The study of the Latin will be encouraged. The French language is spoken in the family, the pupils in this department being under the charge of a governess qualified to discharge its duties.
The institute is furnished with a complete valuable apparatus, to illustrate the circle of the physical sciences, and regular lectures are delivered by gentlemen from the city of New York.
The institute opens annually on the *second Monday in September*, and closes on the first Friday in August. There is also a vacation of ten days at the Christmas holydays, and one of two weeks preceding the first of May.
Each pupil is expected to come provided with bed and bedding, a silver cup, fork and spoons, a set of brushes and combs, and twelve towels distinctly marked. She is also expected to possess, as her own property, a Bible and Book of Common Prayer.
Circulars may be had at the book stores of Swords, Stanford & Co., No. 152 Broadway; Louis Sherman, 142 Fulton-street; Gould & Newman, corner of Nassau and Fulton-street; Thomas J. Crowen, Broadway; at the office of the Episcopal S. S. Union, 28 Ann-street; and at H. & S. Raynor's, 76 Bowery.
Applications to be addressed (post paid) to the rector at the institute, or to John L. Riker, Esq. 131 Fulton-street, New York.
References may be made to any of the patrons of the institute; to Bishop Onderdonk; Rev. Dr. Muhlenberg, St. Paul's College; Professors Lee and Ticknor; Rev. Drs. Nott and Potter, of Union College, Rev. W F. Walker, of the Troy Institute; and to the Episcopal clergy generally.
The first annual catalogue, with an engraving of the institute buildings, will be published in August.
Considerable deduction is made from the ordinary terms where pupils are entered young, with the intention of their remaining during the whole course.
No pupil received for less than six months.
Astoria, July 29, 1839. 1m.

HISTORY OF THE CHURCH. By Rev. F. L. HAWKS, D. D.
It is probably known to most of the members of the Protestant Episcopal Church in the United States, that for some years Dr. Hawks has been engaged in collecting materials, both at home and abroad, and in writing the history of the several dioceses of the communion to which he belongs.
That he is entitled to the confidence of Episcopalians, in his undertaking, is shown in the following request of the General Convention of the Protestant Episcopal Church in the United States.
Resolved, That the Rev. Dr. Hawks is earnestly requested to proceed, with such despatch as his other engagements and the importance of the work shall allow, in the discharge of the great work intrusted to him by this Convention, as historiographer of the American Church.
The second volume of the above work is just published, and now ready for delivery.
It is comprised in five hundred and thirty-six pages royal octavo, and has been got up in a style equal to any book ever issued from the American Press. Published and sold by
JOHN S. TAYLOR, Brick Church Chapel.
N. B. Clergymen and others holding subscriptions to the above are requested to forward them to the publisher as soon as practicable.
July 19, 1839. 12t.

TO LET OR LEASE FOR AN EPISCOPAL FEMALE SEMINARY—The well known Flushing Institute, occupied for the last seven years by W. A. Muhlenberg, D. D. as a Seminary for boys. It is beautifully situated within the limits of the village on a rising eminence, commanding a fine view of the surrounding country. The building is three stories high and basement, one hundred and eleven feet front, and forty-six feet deep, supported by columns. The outbuildings are numerous. Attached to the premises are six acres of ground well ornamented with trees and shrubbery. The whole is admirably calculated for the purpose for which it is intended. It is believed so fine an opening for an extensive Female Seminary is seldom presented. To a clergyman or some suitable person the terms for the above premises will be moderate. For further particulars inquire of or address Jehiel Jaggar, Flushing, L. I. or Jaggar & Varick, 150 Front st. New York.
May 25, 1839.

HAWKS' CHURCH HISTORY.—A narrative of events connected with the Rise and Progress of the Protestant Episcopal Church in Maryland Being vol 2 of Contributions to the Ecclesiastical History of the United States. By Francis L. Hawks, D D. Just published, and for sale by LOUIS SHERMAN, 142 Fulton st.
June 22, 1839.

BLUNT'S WORKS.—Lectures upon the history of Abraham and Jacob, in 1 vol. 12mo. Lectures upon the history of St. Paul, in 1 vol. 12mo. Lectures upon the history of our LORD and SAVIOUR JESUS CHRIST, in two vols. 12mo.
HARE'S SERMONS.—Sermons to a Country Congregation. By Rev. W. H. Hare. First American edition, in 1 vol. large 8vo.
BUNYAN.—The Life, Times and Characteristics, of the author of "Pilgrim's Progress." By the author of the "Life and Times of Whitefield," in 1 vol. foolscap 8vo. with elegant steel engravings.
LOUIS SHERMAN, 142 Fulton street.
May 18, 1839. tf.

MISS DRAPER'S SEMINARY,—Hartford, Conn.—The year is divided into two terms of twenty-two weeks, each commencing the second Wednesday in September, and first Wednesday in March. Two weeks vacation in winter and six weeks in summer.
Terms:—Tuition in English for a term of twenty-two weeks, $16; music with use of instrument, $26; French and Spanish, $12 each; Latin, $6; drawing, $12; ornamental needle work, $8. Board, exclusive of washing, (which is fifty cents per dozen), $3 per week. There are other incidental charges for fuel, lights, &c.
It is expected that one half the charges for board and tuition will be paid in advance.
For the character of the Seminary, reference may be had to—
Rt. Rev. T. C. Brownell, D. D.; Rev. G. Robbins, Rev. G. Burgess; J. M. Goodwin, S. H. Huntington, and Geo. Beach, Esqr's. Hartford; Rev. C. S. Henry, D. D. New York, Rev. N. S. Wheaton, D. D. New Orleans, Rev. T. Strong, Greenfield, Mass.
May 25, 1839. 3m.

TRINITY SCHOOL.—76 Varick street.—Rev. Wm Morris, Rector; James Millett, A. M., Latin and Greek languages; —— Pestiaux, French language.
This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric, History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History.
TERMS *per quarter* of twelve weeks.

For the English Department.	$10 00
For the Classical and English Department	12 50
French, Spanish, Italian, and German, each	5 00
Stationary,	50
Fuel per season,	1 00

Any further information respecting the school can be obtained by application at the school nov3

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 168 *Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*
The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.
Drawing, music, and foreign languages will be taught by competent and approved instructers.
There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.
Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.
The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.
April 24, 1839. tf

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition, Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.
"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*
The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.
If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will be receive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

TROY EPISCOPAL INSTITUTE, *for the Education of young gentlemen*—Rev W F Walker, A. M., Principal and Proprietor. The list of the officers and students of the Institute, as presented by the catalogue for the term commenced November 1st 1838, ending April 10th, 1839, exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.
DESIGN.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.
INSTRUCTION.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.
The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, to Teaching, the Professions and Civil Engineering; also in Vocal Music, Drawing, and the Modern Languages.
The Laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study.
REQUIREMENTS.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of deportment, are expected of all who become members of the Institution.
REPORTS.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the Principal, to each pupil; and at the expiration of every four weeks, to the parents or guardians of each, in the form of a report.
EXAMINATIONS.—An examination is held every Friday of the division under the several instructers, in rotation, and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the Institution.
TERMS.—The Academic year embraces forty-six weeks in two terms of twenty-three weeks each.
VACATION.—There are two vacations in each year; one of four weeks at the close of the first term, and one of two weeks at the close of the second.
EXPENSES.—Board and Tuition, and all requisites, (payable half-yearly in advance,) $230 per annum.
No deduction made for absence; nor will any pupil be received for less than a term.
NEXT TERM.—The next term will commence Wednesday, May 1st, 1839. Applications for the admission of pupils should be made as early as possible.

POETRY.

From the British Magazine.

AN ODE ON SACRED POETRY.

PART II.

But hark! Isaiah strikes the trembling shell;
From his full soul the strains of vengeance swell.
Jehovah calls—forth springs the ready seer.
O heaven and earth, be still!—the son of Amos hear!
I saw, what time Uzziah died,
The Lord in awful state arrayed;
His robes of glory floating wide,
Illumed the temple's utmost shade,
The seraphim, to shield them from the sight,
Closed round their forms their six-fold wings of light,
From floors of ivory
They cried; responsive through the high abodes,
Holy, holy, holy, Lord God the King of gods!
All earth is full of thee!

The vaulted temple shook to hear!
The Lord in mercy veil'd his face
In clouds, that filled the holy place;
Earth trembled 'neath my feet in fear.
And shall I then in coward silence rest?
I saw the Lord, and shall I fear to tell?
Oh, shall I fear to tell his high behest
To them—a race impure—that dares rebel?
And who the herald of their doom?
Jehovah said, Lo, Lord! I come!
My lips with hallow'd fire prepare
To tell my burthen of—despair!

Despair! ye sons of revelry,
Who taint the morning breeze!
Whom tottering back in festal glee
Returning evening sees!
Despair to you who without measure
Insatiate heap ill-gotten treasure;
Say, would you number far and wide
Fields curst with universal dearth?
And dwell in solitary pride
Without a brother on the earth?
Despair! insensate race, despair!
Ye children of an impious age,
Who build with idle dreams in air,
And glory in the name of sage!
Fond fools, confounding days with nights,
To screen your deeds of gross delights
From ken of mortal eye;
The chain of your iniquity,
Despair, ye daughters of the wave—
Sidon and Tyre, your tale is told—
Ye merchants, princes who enslave
The soul with lawless lust of gold,
Despair, despair! I hear your knell,
Though circled by the waves ye dwell!
And oh, despair! thou Ocean Queen!
Though in new regions far away
Thy thousand winged barks are seen,
Like birds, that o'er the waters play.
Stern retribution seals their doom,
And lo! the days of vengeance come;
Deem ye that incense can assuage
The anguish kindled in My rage?
To death I give them as a prey:
The sword shall sweep their tribes away
Like grass beneath the scythe!
My God! in mercy—nay, no more;
Whelm'd 'neath my hands in floods of gore
Their warrior hosts shall writhe!
Their streams are parch'd beneath my blast,
And low in desolation cast
Their palaces and walls;
They fade in my consuming fire
As stubble,—throne and state expire,
And silence o'er them falls.
Where stood those walls in briery dell,
Th' hyena and the snake shall dwell;
Vultures and owls by night
With answering screams shall rend the air,
As homeward for their young they bear
The prey to yonder height.

From Jeremy Taylor's Holy Dying.

REMEDIES AGAINST FEAR OF DEATH, BY WAY OF EXERCISE.

1. He that would willingly be fearless of death must learn to despise the world; he must neither love any thing passionately, nor be proud of any circumstances of his life. "O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, to a man that hath nothing to vex him, and that hath prosperity in all things, yea, unto him that is yet able to receive meat!" said the son of Sirach. But the parts of this exercise help each other. If a man be not incorporated in all his passions to the things of the world, he will less fear to be divorced from them by a supervening death; and yet because he must part with them all in death, it is but reasonable he should not be passionate for so fugitive and transient interest. But if any man thinks well of himself for being a handsome person, or if he be stronger and wiser than his neighbors, he must remember that what he boasts of will decline into weakness and dishonor; but that very boasting and complacency will make death keener and more unwelcome, because it comes to take him from his confidences and pleasures, making his beauty equal to those ladies that have slept some years in charnel-houses, and their strength not so stubborn as the breath of an infant, and their wisdom such which can be looked for in the land where all things are forgotten.

2. He that would not fear death must strengthen his spirit with the proper instruments of Christian fortitude. All men are resolved upon this, that to bear grief honestly and temperately, and die willingly and nobly, is the duty of a good and valiant man; and they that are not so are *vicious*, and *fools*, and *cowards*. All men praise the *valiant* and *honest;* and that which the very heathens admired in their noblest examples is especially *patience* and *contempt of death*. Zeno Eleates endured torments rather than discover his friends, or betray them to the danger of the tyrant; and Calanus, the barbarous and unlearned Indian, willingly suffered himself to be burned alive; and all the women did so to do honor to their husbands' funerals, and to represent and prove their affections great to their lords. The religion of a Christian does more command fortitude than any institution, for we are commanded to be willing to die for Christ, to die for the brethren, to die rather than to give offence or scandal. The effect of which is this, that he that is instructed to do the necessary parts of his duty is by the same instrument fortified against death, as he that does his duty needs not fear death, so neither shall he; the parts of his duty are parts of his security. It is certainly a great baseness and pusillanimity of spirit that makes death terrible, and extremely to be avoided.

3. Christian prudence is a great security against the fear of death. For if we be afraid of death, it is but reasonable to use all spiritual arts to take off the apprehension of the evil; but therefore we ought to remove our fear, because fear gives to death wings, and spurs, and darts. Death hastens to a fearful man; if therefore you would make death harmless and slow, to throw off fear is the way to do it, and prayer is the way to that. If therefore you be afraid of death, consider you will have less need to fear it, by how much the less you do fear it; and so cure your direct fear by a reflex act of prudence and consideration. Fannius had not died so soon if he had not feared death; and when Cneius Carbo begged the respite of a little time for a base employment of the soldiers of Pompey, he got nothing, but that the baseness of his fear dishonored the dignity of his third consulship; and he chose to die in a place where none of his meanest servants should have seen him. I remember a story of the wrestler Polydamas, that running into a cave to avoid the storm, the water at last began to swell so high, that it began to press that hollowness to a ruin; which, when his fellows espied, they chose to enter into the common fate of all men, and went abroad; but Polydamas thought by his strength to support the earth till its intolerable weight crushed him into flatness and a grave. Many men run for shelter to a place, and they only find a remedy for their fears by feeling the worst of evils. Fear itself finds no sanctuary but the worst of sufferance, and they that fly from a battle are exposed to the mercy and fury of the pursuers, who, if they faced about, were as well disposed to give laws of life and death as to take them, and at worst can but die nobly: but now even at the very best they live shamefully or die timorously. Courage is the greatest security, for it does most commonly safeguard the man, but always rescues the condition from intolerable evil.

4. If thou wilt be fearless of death, endeavor to be in love with the felicities of saints and angels, and be once persuaded to believe that there is a condition of living better than this; that there are creatures more noble than we; that above there is a country better than ours; that the inhabitants know more, and know better, and are in places of rest and desire: and first learn the value of it, and then learn to purchase it, and death cannot be a formidable thing, which lets us into so much joy and so much felicity. And indeed who would not think his condition mended, if he passed from conversing with dull mortals, with ignorant and foolish persons, with tyrants and enemies of learning, to converse with Homer and Plato, with Socrates and Cicero, with Plutarch and Fabricius? So the heathens speculated, but we consider higher. The "dead that die in the Lord" shall converse with St. Paul and all the college of the apostles, and all the saints and martyrs, with all the good men whose memory we preserve in honor, with excellent kings and holy bishops, and with "the great Shepherd and Bishop of our souls," Jesus Christ, and with God himself. For "Christ died for us, that whether we wake or sleep, we may live together with him." Then we shall be free from lust and envy, from fear and rage, from covetousness and sorrow, from tears and cowardice; and these indeed properly are the only evils that are contrary to felicity and wisdom. Then we shall see strange things, and know new propositions, and all things in another manner, and to higher purposes. Cleombrotus was so taken with this speculation, that having learned from Plato's Phædon the soul's abode, he had not patience to stay nature's dull leisure, but leapt from a wall to his portion of immortality. And when Pomponius Atticus resolved to die by famine, to ease the great pains of his gout, in the abstinence of two days he found his foot at ease; but when he began to feel the pleasures of an approaching death, and the delicacies of that ease he was to inherit below, he would not withdraw his foot, but went on and finished his death, and so did Cleanthes. And every wise man will despise those little evils of that state, which indeed is *the daughter of fear*, but the *mother of rest*, and *peace*, and *felicity*.

5. If God should say to us, Cast thyself into the sea, (as Christ did to St. Peter, or as God concerning Jonas,) I have provided for thee a dolphin, or a whale, or a port, a safety or a deliverance, security or a reward, were we not incredulous and pusillanimous persons, if we should tremble to put such a felicity into act, and ourselves into possession? The very duty of resignation, and the love of our own interest, are good antidotes against fear. In forty or fifty years we find evils enough, and arguments enough to make us weary of this life! And to a good man there are very many more reasons to be afraid of life than death, this having in it less of evil, and more of advantage. And it was a rare wish of that Roman, that death might come only to wise and excellent persons, and not to fools and cowards; that it might not be a sanctuary for the timorous, but the reward of the virtuous, and indeed they can only make advantage of it.

6. Make no excuses to make thy desires of life seem reasonable, neither cover thy fear with pretences, but suppress it rather with arts of severity and ingenuity. Some are not willing to submit to God's sentence and arrest of death till they have finished such a design, or made an end of the last paragraph of their book, or raised such portions for their children, or preached so many sermons, or built their house, or planted their orchard, or ordered their estate with such advantages. It is well for the modesty of these men that the excuse is ready; but if it were not, it is certain they would search one out, for an idle man is never ready to die, and is glad of any excuse; and a busied man hath always something unfinished, and he is ready for every thing but death. And I remember that Petronius brings in Eumolphus composing verses in a desperate storm; and being called upon to shift for himself, when the ship dashed upon the rock, cried out to let him alone till he had finished and trimmed his verse, which was lame in the hinder leg: the man either had too strong a desire to end his verse, or too great a desire not to end his life. But we must know God's times are not to be measured by our circumstances, and what I value God regards not, or if it be valuable in the accounts of men, yet God will supply it with other contingencies of his providence. And if Epaphroditus had died when he had his great sickness St. Paul speaks of, God would have secured the work of the Gospel without him; and he could have spared Epaphroditus as well as St. Stephen, and St. Peter as well as St. James. Say no more, but when God calls lay aside thy papers, and first dress thy soul, and then dress thy hearse.

Blindness is odious, and widowhood is sad, and destitution is without comfort, and persecution is full of trouble, and famine is intolerable, and tears are the sad ease of a sadder heart, but these are evils of our life, and not of our death. For "the dead who die in the Lord" are so far from wanting the commodities of this life, that they do not want life itself.

After all this I do not say it is a sin to be afraid of death; we find the boldest spirit, that discourses of it with confidence, and dares undertake a danger as big as death, yet doth shrink at the horror of it when it comes dressed in its proper circumstances. And Brutus, who was as bold a Roman to undertake a noble action as any was since they first reckoned by consuls, yet when Furius came out to cut his throat, after his defeat by Anthony, he ran from it like a girl; and being admonished to die constantly, *he swore by his life* that he would shortly *endure death*. But what do I speak of such imperfect persons? Our blessed Lord was pleased to legitimate fears to us, by his agony and prayers in the garden. It is not a sin to be afraid, but it is a great felicity to be without fear, which felicity our dearest Saviour refused to have, because it was agreeable to his purposes to suffer any thing that was contrary to felicity, every thing but sin. But when men will *by all means avoid death*, they are like those who at *any hand* resolve to be *rich;* the case may happen in which they will blaspheme, and dishonor Providence, or do a base action, or "curse God and die;" but in all cases they die miserable and ensnared, and in no case do they die the less for it. Nature hath left us the key of the churchyard, and custom hath brought cemeteries and charnel-houses into cities and churches, places most frequented, that we might not carry ourselves strangely in so certain, so expected, so ordinary, so unavoidable an accident. All reluctancy or unwillingness to obey the divine decree is but a snare to ourselves, and a load to our spirits, and is either an entire cause, or a great aggravation of the calamity. Who did not scorn to look upon Xerxes when he caused three hundred stripes to be given to the sea, and sent a chartel of defiance against the mountain Athos? Who did not scorn the proud vanity of Cyrus when he took so goodly a revenge upon the river Cnydus, for his hard passage over it? Or did not deride and pity the Thracians for shooting arrows against heaven when it thunders? To be angry with God, to quarrel with divine Providence, by repining against an unalterable, a natural, an easy sentence, is an argument of huge folly, and the parent of a great trouble; a man is base and foolish to no purpose, he throws away a vice to his own misery, and to no advantages of ease and pleasure. "Fear keeps men in bondage all their life," saith St. Paul; and patience makes him his own man, and lord of his own interest and person. Therefore "possess yourselves in patience," with reason and religion, and you shall die with ease.

If all the parts of this discourse be true, if they be better than dreams, and unless *virtue be nothing but words, as a grove is a heap of trees;* if they be not the phantasms of hypochondriacal persons; and designs upon the interests of men and their persuasions to evil purposes; then there is no reason but that we should really desire death, and account it among the good things of God, and the sour and laborious felicities of man. St. Paul understood it well when he *desired to be dissolved;* he well enough knew his own advantages, and pursued them accordingly. But it is certain that he that is afraid of death, I mean with a violent and transporting fear, with a fear apt to discompose his duty or his patience, that man either loves this world too much, or dares not trust God for the next.

SIXTH ANNUAL REPORT

Of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York.

(Concluded from page 75.)

On the ratification of their treaty with the government of the United States, the Oneidas appropriated, out of the funds given to them, three thousand dollars, to erect a church and a parsonage house, and were willing to increase the sum to *four* thousand dollars should it be necessary. The corner-stone of the intended house of God was laid by Bishop Kemper, and the large and devout congregation of converted Indians are placed under his spiritual jurisdiction, acknowledging as their pastor the Rev. Solomon Davis, whom we are happy to entitle our missionary.

In the year 1836, when he first proceeded to his station among these Indians, we had the privilege of paying his outfit, and ever since have furnished, year by year, his missionary allowance of $250.

At present six hundred persons constitute this tribe of Indians, four hundred and fifty of whom are members of our missionary's parish. The secretary and general agent of the Domestic Committee of the Board of Missions of our Church visited the congregation last summer, and has said of them, from his personal observation, "As a religious community their condition is one of gratification to every Christian heart." "There are few clergymen," he adds, "having the charge of the same number of souls, can have the satisfaction, month after month, of giving the emblems of a Saviour's love to as many of his cure as the missionary to the Oneidas."

With a knowledge of these facts, we would say to the members of our society, Do not let go their hand; do not cease to give them the fruit of the tree of life, that they may eat of it and live for ever. And at the last great day, when you are to mingle with that throng around the throne of Christ, which is to be composed of all kindreds, people, tongues, and nations, may you recognise, among those who shall be acknowledged as the ransomed of the Lord, some of our sons of the forest, who shall, through your instrumentality, have been regenerated, sanctified, and saved.

MISSION IN MISSOURI.

The zeal and the untiring labors of our missionary bishop have won our best sympathies in his behalf, more especially since the time when we were favored with his presence at a meeting of our board, and heard from his own lips the detail of his personal experience in that field of duty which has so very wisely been apportioned to him. We feel a pleasure in following him, step by step, in all his progress, as he goes onward, the pioneer of the Church, in the spirit and power of Elias, "preparing the way of the Lord, and making straight in the desert a highway for our God." In the demonstrations of esteem and confidence which have been so abundantly afforded him, as pledges of his usefulness in the holy cause of Christ, we are partakers of his joy. And we feel a pleasing satisfaction in the thought, that we are able, by contributing to the support of one of the missionaries under his direction, to do what he has said affords him aid and encouragement, while with primitive devotion to his work, he is beheld in journeyings often, in perils in the wilderness, in weariness and painfulness, like the chief of the apostles, willing to spend and to be spent in the service of our Lord.

At the time of his consecration, in September, 1835, there was but one Episcopal church in Missouri, but not one clergyman; and in Indiana there was a youthful missionary; but to adopt the bishop's own words, "Not a stone, brick, nor log had been laid towards the erection of a place of worship for our denomination." By our last accounts, however, after the lapse of but three and a half years, there are in Missouri *five* clergymen of our communion, and in Indiana *seven*, with such a prospect of usefulness unfolding as may well make glad the hearts of all who love the Lord Jesus in sincerity, and who desire to witness the rapid and extensive increase of his Church.

MISSION TO AFRICA.

It is gratifying to us to remember, that when, in March, 1836, there was not one missionary of our Church in any part of the vast continent of Africa, our Board of Managers, in dependence upon the help of God, resolved to pay the annual sum of five hundred dollars to the first who might be sent thither. The Rev. Thomas S. Savage, M. D., soon after appointed to be a herald of salvation to that benighted continent, proceeded on his way; and at Christmas, 1836, he reached Cape Palmas, the first missionary of the American Episcopal Church upon the shores of Africa!

After some months of personal experience and observation, Dr. Savage having returned to us for a season, was able to impart, even more fully than he had before done in writing, an account of whatever is connected with the operations and the success of the mission, that might interest the friends and patrons of his holy enterprise. Several members of the board had opportunities of free and familiar conversation with this meek and self-denying missionary of the Cross, so deeply imbued with the spirit of Him who came into the world to save sinners. On last thanksgiving-day, November 28, at a public meeting in this city, we heard from him a very encouraging representation of the prospects which are presented by his mission; and at another meeting of the friends of Africa, on the 11th of December last, the day before his embarkation with his missionary associates, we had the gratification, as a board of managers, to assure him, through a committee, of our heightened interest and our fervent prayers in his behalf. In company with Mr. Savage and Mr. and Mrs. Perkins, he sailed on the 12th day of December last, and we are now awaiting the intelligence of their having had "a prosperous voyage by the will of God."

MONTHLY MEETINGS OF THE BOARD.

Our stated meetings, on the second Monday in every month, have continued to afford us much valuable information, and to stimulate our energies in the good cause which we have espoused. They have, in truth, proved to us that our society is a *school of missions*, where the facts and motives of the missionary enterprise are clearly and continually presented to our minds. At each meeting, according to a by-law, a communication in turn is required from one of the four missionary committees of the board, and items of intelligence from the four quarters of the earth are required to be read by all of the four committees. All members of the society are invited to meet with the board, and more than one has found it good to be with us, as our devotional exercises and our thoughts and feelings on the subject of missions, both at home and in foreign lands, have been accompanied with an influence from on high, and rendered our occasions of assembling together "times of refreshing from the presence of the Lord."

MONTHLY SERMONS.

During the past year we have been favored with four sermons, which have produced, we think, a happy effect both upon our community, in winning their favorable consideration of our objects, and on ourselves, in stimulating us to greater zeal and diligence.

FUNDS.

The treasurer's account will show the detail of our receipts and expenditures. It may be well to remark, however, that our means have been increasing, year by year; that the first twelvemonth after our organization yielded $536; the second, $1115; the third, $2038; the fourth, $2135; and that on each of these occasions we had at our annual meeting a balance in our treasury, which has, with the exception of only one year, been at least $160. The entire amount which we have raised in five years is nearly eight thousand dollars.

The difficulties which we have been called to encounter, during the year past, have not discouraged us. We have met all our engagements, by God's help; and we rest for the future upon the truth of his own declaration, and know that he can help us, while we pray and labor for the enlargement of the kingdom of his Son. "The silver is mine, and the gold is mine, saith the Lord of hosts."

APPEAL TO YOUNG MEN.

To our companions in years who have not yet taken part with us, we would, in conclusion, address a few words in behalf of our society, entreating that they will give its claims upon them their serious consideration. We would ask, of all the associations of young men in the city, what others will compare with those which have for their object the glory of God in the salvation of sinners? The young men of our Church we would ask, Have you no sympathy for such in our own land as are destitute of the sanctuary privileges with which you are favored? Have you no pity for the heathen, that know not the true God and the only Saviour Jesus Christ? Have you no wish to unite with us in doing something for the cause of Him who hath done so much in our behalf? Shall any perish because you will have refused to take part in our good work?

Did you but inform yourselves of our objects, and the manner in which we have proposed to compass them; did you but learn what are the blessings of which we are partakers ourselves, while we are dispensing unto others the rich treasures of the Gospel of the Saviour of the world; did you but ascertain distinctly what are the influences by which, we humbly trust, the love of Christ constrains us, you would no longer withhold your co-operation, but enter into the spirit of the work of faith, and say, in regard to all our transactions, "We will go with you, for we have heard that God is with you."

DEVAUDEN CHAPEL IN MONMOUTHSHIRE.

This chapel, which has lately been completed, has been built under circumstances of more than common interest; having been erected for the especial benefit of the poor, chiefly through the pious, unwearied, and at length successful labors of a poor man. James Davies, whose noble conduct places him among honored and memorable men, is the humble Christian whose name shall be taught to generations yet to come, as having by the devoted energies of a life of poverty and labor, caused the erection of this temple to the worship of the Almighty. James Davies, now in his seventy-fourth year, has through life been a worthy and assiduous schoolmaster at Devauden, where by his example as well as his precepts he has instructed the children in the doctrines of religion. It had long been a subject of grief to him that there was no church at Devauden, the nearest place of public worship being seven miles distant, and the surrounding roads almost impassable. He determined to attempt the heroic work of providing the inhabitants with the means of hearing the word of God. By years of privation, out of a very scanty income, by the sale of an interesting memoir of his life, written by an excellent clergyman, and by his unceasing exertions in collecting subscriptions, this pious man has lived to see his ardent wish fulfilled, and a chapel raised where "the poor will have the Gospel preached to them." The building is highly appropriate to its intended purpose, and nearly 400 Welsh mountaineers statedly attend service in it. The endowment is of course trifling; but an incumbent was soon found in the person of a neighboring Welsh clergyman, who, possessed of independent means, generously sacrificed the prospect of a better benefice, and devoted himself to the welfare of his countrymen. Would that the example of James Davies, the good and zealous schoolmaster to whom Devauden owes this benefit, were followed in every parish where population has outgrown instruction!

Conservative Journal.

A SICK BED.

If the intellectual powers be mercifully preserved, how many virtues may be brought into exercise on a sick bed, which had either lain dormant, or been considered of inferior worth in the prosperous day of activity. The Christian temper, indeed, seems to be that part of religion which is more peculiarly to be exercised under these circumstances. The passive virtues, the least brilliant, but the most difficult, are then particularly called into action. To *suffer* the whole will of God on the tedious bed of languishing, is more trying than to perform the most shining exploit on the theatre of the world; the hero in the field of battle has the love of fame, as well as patriotism to support him. He knows that the witnesses of his valor will be the heralds of his renown. The martyr at the stake is divinely strengthened. Extraordinary grace is imparted for extraordinary trials. His pangs are exquisite, but they are short. The crown is in sight; it is almost in possession. By faith 'he sees the heavens opened.' He sees the glory of God, and Jesus standing at the right hand of God. But to be strong in faith, and patient in hope, in a long and lingering sickness, is an example of more general use, and ordinary application, than even the sublime heroism of the martyr. The sickness is brought home to our own feelings; we see it with our eyes; we apply it to our hearts. Of the martyr, we read, indeed, with astonishment; our faith is strengthened, and our admiration kindled; but we read it without that special appropriation, without that peculiar reference to our own circumstances which we feel in cases that are likely to apply to ourselves. With the dying friend, we have not only a feeling of pious tenderness, but here is also a community of interests. The certain conviction that his case must soon be our own, makes it our own now. Self mixes with the social feeling, and the Christian death we are contemplating, we do not so much admire as a prodigy, as propose for a model. To the martyr's stake we feel that we are not likely to be brought. To the dying bed we must inevitably come.

Hannah More.

A GOOD SERMON.

The only true praise of a sermon, is some evil left, or some good done, upon the hearing of it. One such fruit, so brought forth, were a more ample commendation, than many mouthsfull of good words spent, and copies taken, and printing, and I wot not what. And sure it is, on whom a sermon works aright, it leaves him not leisure to say much, to use many words,—but makes him rather full of thoughts. And when all comes to all, the *deed done*, is it. And it is no good sign in a tree, when all the sap goes up into the leaves, is spent that way; nor, in an auditor, when all is *verbal* that comes, and nothing else; no *reality* at all.

LOVE TO CHRIST.

Let us, who have become recipients of a spark of his grace, esteem it highly—it is an invaluable pearl; and small as this pearl may be, yet it is of more value than the whole world; however small the spark is, it may still become a glowing heat, a flame of the Lord, when carefully cherished and attended to. Preserve it cautiously by a truly circumspect walk, avoid all unnecessary intercourse, friendship, and entanglement with the men of this world, and every other occasion of temptation. In such circumstances we ought to conduct ourselves like one who walks against the wind with a lighted taper, or who passes through a forest with a precious jewel; for the enemies of our souls, who watch for our treasure, are every where in ambush: we must, therefore, be constantly upon our guard, and pray that he who has kindled, will preserve this sacred flame even unto the end.

Archbishop Leighton.

MOSQUES AT CONSTANTINOPLE.

The mosques are large and grand structures; most of them, I believe, originally Christian churches, especially St. Sophia; they have handsome domes, on the top of which are handsome crescents; the building is quite quadrangular, and at the corners high slender minarets and round towers, pointed at top and gilded, having two or three wreaths or coronets round the middle of them, which are balconies, from whence the faithful are summoned to worship by the human voice; these minarets are so graceful and light that one fears for their stability.

Dr. Burton's Narrative.

WEST HOBOKEN INSTITUTE FOR BOYS. Rev. W. W Niles, Principal. This Institution is designed to give a *thorough Christian* education, moral, intellectual and physical—English, Classical or Mercantile, to the sons of parents desirous of placing their children near the city, and yet, of having them wholly removed from its temptations.

The location, one mile and a half from Hoboken Ferry, is not surpassed by any in the neighborhood of New York; scarcely, perhaps, by any in the world. The number of pupils is limited to 25. These, whether in doors or out—by night or by day, are never left alone: but are constantly attended by their Teachers.

References—Rt. Rev. B. T. Onderdonk, and the clergy of the city generally; Prof. J. Orville Taylor, of the New York University; also the parents of children in the Institution, the names of whom, together with a prospectus, may be had at the rooms of the American Common School Society, No. 128 Fulton street, up stairs. Boys under 12 years of age preferred. No parent, who cannot consent to have his son submit to the self-denial of a thorough training in all respects, need think of placing him at this Institution. july 27 tf

MRS. ELIZA SEDOR SMEDES will open on the 1st of September, a Boarding and Day School for Young Ladies, in the large and eligibly situated house No. 168 Duane-street opposite the park in that street. Mrs. S will be aided in the care and education of her pupils by the Rev. Aldert Smedes, and by her daughters Mrs. Sarah P., and Miss Mary A. Smedes.

Applications for admission may be made till the 1st of September, to the Rev. Aldert Smedes, or the Rev. Dr. Lyell, at 77 Anthony st.

Circulars may be had at the Protestant Episcopal Press, No. 142 Fulton street; at the bookstore of Swords, Stanford & Co., Broadway; or at that of W. H. Vermilye, No. 262 Greenwich-st.

The Gospel Messenger, the Episcopal Recorder, the Christian Witness, the Southern Churchman, and the Gambier Observer, will confer a favor by inserting the above till October next, and forwarding their accounts to the Rev. Aldert Smedes.

August 1, 1839. 1m.

ORGANS.—The subscriber offers for sale the following Church and Parlor Organs:—1 swell organ in a painted case, (imitation of oak,) suitable for a Church; 1 do do in a mahogany case; 1 do do in an elegant Gothic case; 3 small Chapel organs, without a swell; 3 elegant parlor organs, four stops; 3 do do two stops. Inquire at the manufactory in Centre st. east end of Canal st.

May 25, 1839. tf. Henry Erben.

OXFORD THEOLOGY.—This day is published, by Louis Sherman, Protestant Episcopal Press, 142 Fulton-street, New York, "The Theological Repository" No. 1, containing "Tracts for the Times"—by members of the University of Oxford. Part 1.

Contents—No. 1, Thoughts on the Ministerial Commission—No. 2, The Catholic Church—3, On Alterations in the Liturgy; The Burial Service; The Principal of Unity—4, Adherence to the Apostolical Succession the Safest Course; On Alterations in the Prayer-book—5, On the Nature and Constitution of the Church of Christ.

Published weekly. Each sheet contains thirty two pages.

Terms, $5, in advance, for the three volumes of 554 pages each.

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August 1, 1839. tf.

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July 13, 1839. 4t

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June 27. 3t.

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Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

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